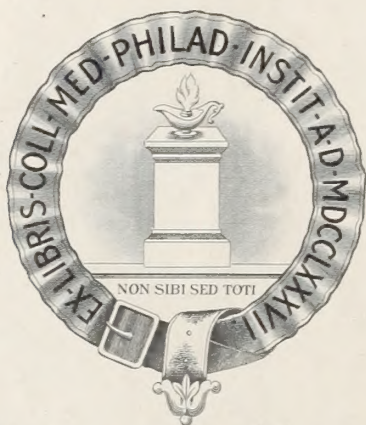




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THE PSYCHOANALYTIC REVIEW

A JOURNAL DEVOTED TO AN
UNDERSTANDING OF HUMAN CONDUCT

EDITED AND PUBLISHED BY
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AND
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THE PSYCHOANALYTIC REVIEW

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VOLUME IX

JANUARY, 1922

NUMBER I

A CASE OF PARANOID DISSOCIATION

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Case of A. B., European, male, aged 30. The patient was admitted on September 11, 1920. From the first he showed marked symptoms of paranoid dissociation, and until May, 1921, the case ran a chronic pernicious course. During this period the patient strove desperately to understand himself, but it was not until he consented to undergo psychoanalytic treatment that any change for the better could be observed in the pernicious tendency of his malady. After one month's analysis he began to show that he had some insight into his mental condition, and that he was beginning to realize to how great extent the repression of homosexual, incestuous, and narcissistic cravings had been the etiological factor of his illness. Also he soon began to appreciate the fact that the physician in charge of his case was able and willing to make every effort to understand the nature of the struggle through which he had gone.

During the time he has been in the asylum the patient has written over thirty "letters" to the superintendent, some of them running to over forty pages of foolscap, and it is from these remarkable documents that a portion of the following notes are taken. The letters "L" and "X" will be considered first as they are, so to speak, biographies and deal with the patient's life up to the time when he came to the asylum.

The patient is the fourth child of English parents. He was born in N. He has two brothers and one sister older and two sisters

younger than himself. The two younger sisters are both dead. One of these is supposed to have died of "fits" at the age of nineteen, while the other died of "consumption" at the age of fourteen. The rest of the family are healthy. Both parents are above the average in physique. There is no history of insanity in the family. The patient's family life was very unhappy. He describes his mother as "cold" and "hard." Apparently she paid little attention to him except to order him about or to check him. From the patient's account his father was a quiet and self-contained man of "philosophical" disposition. Between the parents there seems to have existed an estrangement which increased steadily, except for a few unsuccessful attempts on the part of the father to "make it up," with the result that after twenty-five years of married life a separation was resorted to. The break-up of the home was very painful to the patient. The event had an enormous effect on him and it influenced the whole of his life afterwards. In spite of the fact that the parents had agreed to separate, the eldest son insisted on bringing the matter into a court of law. In the patient's own words: "My eldest brother spent most of his money in working up a case against my father." It appears that the patient alone among the children took the side of his father. As we shall see later on, this partisanship was partly conditioned by a strong tendency on the part of the patient to identify himself with his father, and partly by an intense desire to avenge himself on his brother, who had cruelly and systematically ridiculed him for years. The case was given against the father and the patient describes himself as "thoroughly disgusted" with the whole proceeding. The matter got into the newspapers and the question of his father's sanity was raised. Among other points brought up in the court, it was alleged that the father had attempted suicide by cutting his throat with a razor. This episode has left the patient with a remarkable "complex" on razors and on shaving.

In regard to his education, the patient was at school up to the age of fourteen, when he was apprenticed to a wholesale bootmaker in N. When his parents separated the home was sold up and he was compelled, at the age of seventeen, to live in hired rooms. This led him to discover that he could not support himself on his salary, so he approached his employer for a rise of pay. This was not granted, so the patient broke his contract and followed his mother to L., whither she had gone to live with her other children. It is not evident from what has up to the present been obtained of the patient's history, to what extent this impulsive solution of his difficulties in N., was con-

ditioned by his desire to be with his mother and elder sister, for both of whom he entertained (as revealed subsequently by analysis) a very powerful incestuous attachment. In any case, this type of impulsive behavior is frequently found among paranoiacs, where the fickleness is significant of inability to find a satisfactory love object. From this time onward the patient behaved in a similar way, over and over again.

During the psychoanalysis enormous resistance was experienced whenever an attempt was made to obtain from the patient an account of his sexual life. A chance remark made in his presence shortly after his arrival at the asylum caused an immense commotion in his mind which took months to settle down. One of the younger and less experienced members of the medical staff happened to inquire of the patient if he was given to masturbation. A fearful scene followed and to this day the patient has never quite got over the effect wrought on his mind by this most ill-timed inquiry. The patient has always deprecated any allusion to "sexuality" in reference to himself, although he has not been averse to discussing the topic of sex from a purely objective standpoint. Hence only comparatively little of the sexual history of the patient has been available from direct enquiry. One event was, however, elicited from him with much trouble, and that one of very great significance. It appears that on one occasion at the age of sixteen he had need of some clean underclothes and to obtain them he had to search in a chest of drawers in his mother's bedroom. While looking for the garments he required he came across some underlinen of his elder sister. He was seized with an uncontrollable impulse to put on a pair of her drawers. Being alone in the room, he then laid himself down on his mother's bed and masturbated himself, evoking the while the phantasy that he was having sexual intercourse with his mother and sister. Very shortly after this act was completed it so happened that his father came into the room quite unexpectedly and, finding the impression of a body as well as semen upon the coverlet, leaped to the conclusion that during his absence his wife had committed adultery with some one. The effect of this episode and its terrible sequence upon the mind of the patient was prodigious, but its full significance can only be appreciated when read in conjunction with the rest of the patient's history. In other respects the patient's sexual history appears to be one of sustained chastity.

As has been already mentioned, the patient left N. to go to L. to live with his mother. He studied at the L. technical schools and

eventually became a pattern designer to his paternal uncle. He rose to be foreman, but owing to his uncle's failure in business he was again thrown out of work. It was about this time that at the instigation of his eldest brother his mother filed a suit against his father for separation. The father had to pay the costs and was ordered to provide for his wife and children. The patient's own words may here be quoted: "I disliked my mother very much for doing such a thing and also my brother; every one in my family called my father 'H. F.' instead of 'father,' and if I used the word 'father' I was looked upon with contempt."

The patient's home life at this time seems to have been anything but happy. He grew to dislike his mother more and more and a "coldness" developed between them. His eldest brother continued to "nag" at him, but it appears that the patient did not take it all "lying down," for he states: "I also reminded him (the eldest brother) that he himself was far from perfect." Two most important things happened to the patient about this time. One was the accidental discovery in the Public Library of a book on "Astrology" by an author who bore the same surname as himself. The other was the introduction to a certain Miss N. The patient's own account of this lady is very interesting as indicative of the continuation in him of the hunt for a satisfactory "love object." The patient's words may be quoted: "This girl was I believe seventeen, we became fast friends on sight, the friendship continued and she eventually came to L., to take up a situation, unfortunately she was high spirited and exceptionally good-looking in fact at seventeen I believe she would have passed muster as a fairy princess; I found she was not on very good terms with her mother who wished to limit her actions." (N. B. the reciprocal father attachment and consequent sympathy. Later on the patient made another "love object" out of a lady who showed this trait of father attachment to a greater extent.) "She having trained her in a private school and then put her in a business house to become an apprentice and I believe as a mannequin or what is termed so; at least she had good rooms in business, had to live in and had a very good table and I believe servants to wait, she was open, free, happy, liked all boys as she used to say, was a flirt and was quite the little lady, as far as I could gather she was well-conversant with herself concerning her existence as a girl, yet beyond the fact that she was quite liable to fly off and marry at nineteen or twenty she knew her way about, she was lovable, agreeable and generous, also ambitious, used to play hockey I believe was not a doll—

could walk 6 miles or so every day was healthy refreshing to know and very intelligent in some things." (N. B. The absence of punctuation in the manuscript of the patient is one of its remarkable features.) "Eventually we both became serious and no word passed about anything we understood, and I mentioned once that I quite knew her father's attitude and I expected soon to go abroad as we call it in England. I was tired of life as I knew it and the mess which was made of my home affairs and mentioned that I was going to cut everything out and begin anew in some out of the way place where I could make new friends and make something out of life myself she replied, 'if I was in your place I would do the same and leave everyone to it.' No word passed between us about anything which we fully understood, then finally as I saw her for the last time, she was quite changed, very serious, and said sadly and distinctly, 'I am not going to flirt with any more boys in future and don't think I shall ever like any; I replied, 'No?' She said I am going to be quite good in future and go to church and things like that as she put it we shook hands and said good-bye sadly and as I walked home I meditated and said to myself: 'I don't want to marry at all.' If I wanted to do so I would want to marry her."

Psychoanalysis revealed that Miss N. was a substitution figure for the patient's elder sister, but she was also a mother substitute, a Magdalen (the "prostitute"—*i.e.*, Mannequin), who, having a reciprocal father attachment, sympathizes with him. This lady came to play a most important part in the development of certain delusions from which the patient suffered after he was admitted into the asylum. In this connection it is noteworthy that of the two quotations given by the patient from the Bible as his "favorites," one was the passage in which Christ speaks to his disciples of the woman who was caught in adultery. The other was: "Render unto Cæsar the things which be Cæsar's and unto God the things that are God's." The fascination of this verse from the New Testament was evidently conditioned by his "father complex."

About this time the patient seems to have been strenuously occupied in attempting to compensate his "insufficiency complex," which was oppressing him to an almost unbearable extent. To this end he became deeply absorbed in the study of astrology. It would appear that a knowledge of astrology gave the patient the impression that he would gain the "power" that he felt himself to lack to so lamentable a degree. He revelled in the idea of "power over others"—to be able to predict, to value; in short, to become the "master mind." He

describes visiting a "Professor Someone" who dealt in "psychology, physiology, and heads." (It is significant that although the patient talked and wrote a lot about "psychology," he never could spell the word. He frequently spelt it "spycology," a mistake that was doubtless conditioned by his delusions that he was being "spied upon." For example, he writes: "Now we come to another question and one of spycic interest." Again: "This is called by experts professors and spycologists in general. . . .")

The patient describes his visit to the "Professor" as follows: "I went to him and he felt my head, measured it and looked me up and down told me I had a good strong body strong constitution plenty of fleshforming substance, possessed a full brain" (the patient had worried about the "loss" produced by seminal emissions, hence the intense importance to him of being assured that he had a *full brain*). "and there was one aim to go for and that he said, was a strong mind which I should develope and a strong body, also there was no height that I could not attain if I wanted."

It is not hard to imagine how welcome this sort of information must have been to the patient in his frantic endeavors to compensate his intolerable feeling of insufficiency. He wrote: "This I found very interesting and amusing." The word "amusing" in this context may connote an attempt on the part of the conscious mind to avoid recognition of the immense importance of reassurance on the painful topic. The patient then went to visit an "astrologer" and found "that by certain books in the free library this was a possibility to tell the character and opportunities, etc., by such method." The patient appears to have had his horoscope cast, for he relates: "I found . . . I possessed genius in some direction and should develope the mind, also marriage should not take place until between 25 and 26, also good opportunities were shown at the age of 22 to 23, 1913, both in connection with money and general advancement." The patient continues: "When the year 1913, September arrived I found myself on my way to India under a four year's contract and a chance of seeing a little more of the world." We can see here the choice of work in the East—*i.e.*, the land of the rising sun (son)—was probably conditioned by his desire to rise above his brother who had so persistently ridiculed him and who was himself a very successful man of business. Shortly after his arrival in India the patient took counsel with an Indian "astrologer," who told him: "I should marry money, become a marvel and be more than a rajah, than a king and all sorts of other funny and perhaps silly things . . . (he) looked

upon me as some extraordinary person." The prognostications of the Indian "astrologer" must have afforded the patient intense pleasure, as he was in constant need of assurance that he was not an "impotent" person. It is not likely that at this time the sexual connotation of the term played a very important part in the patient's mind, in spite of the fact that it became later on to be one of the most important factors in bringing about the final dissociation. It may here be mentioned that during the psychoanalysis the discovery was made that as a boy the patient had been greatly interested in the manufacture of toy engines, and always "vertical" engines. He admitted that the action of the piston "up and down" in the cylinder was symbolic of the movements of copulation. It is also interesting to note that he employed one of these toy engines to work a wheel to which was attached sandpaper, and he admitted that exposing things to the friction (masturbation) of this symbol of the sexual organs gave him great pleasure.

Shortly after his arrival in India the patient nearly died from cholera. On his recovery he was transferred to a town in the hills, where he came into contact with the head of the firm for which he was working. This individual seems to have been a very fairly typical specimen of the successful tradesman in India—*i.e.*, rather "sharp" in the matter of business and a snob and a prig as well. The patient naturally took a dislike to his chief and was rewarded by being rather "overlooked." This treatment was the very worst possible for a man of his type and he at once began to over-value his employer's depreciatory attitude toward him and to suffer acutely. To quote his own words: "I was looked upon as dirt for a time . . . looked upon as some kind of gutter snipe." The patient happens to be a thorough master of his particular branch of the trade, besides being very honorable and in some ways extremely shrewd. All he needed to enable him to work heart and soul for his employer was ordinary encouragement and a little flattery. He appears to have got neither, even when allowance is made for his morbid tendency to regard himself as always an object of ridicule. Lack of decent consideration was shown to him by his employer's son, whom the patient accuses of "always snapping at me as some inferior type of person." It is not unlikely that this individual became a source of great distress to the patient, as he seems to have been a foppish and conceited young man without a fraction of the technical knowledge of the patient.

From the hills the patient was transferred to L. Here he met another "astrologer," and a good deal of what had been said to him

in C. was repeated. Later he returned to the hills and went in hard for "astrology," buying a number of books on the subject. There seems to have been a great urgency about this time for strengthening his faith in his powers. He wrote: "I made many friends . . . went to several dances . . . my mind was concentrated upon two things, one astrology, always comparing and analyzing myself and others, joined a chummery and was known as being quiet." It is noteworthy that the other of the "two things" referred to escapes mention! The patient continues: "I found that I had been discussed much and such little failings as rising a wee bit late; not taking a bath in the early morning were magnified." The patient is very much addicted to lying in bed in the morning, a typical trait of masturbators! In another letter he wrote "is due to his mental laziness: is ☾ 25 Cancer which means no early riser: not as *supposed*." Similarly, he was always inclined to be indifferent to bathing, a tendency undoubtedly conditioned by the idea that he was "not dirty and sinful," so did not need it. He wrote: "Yet I was still clean, perhaps I never took a bath in the mornings or something of that sort." Further he states: "My friend used always to be chaffing me by saying: Oh you can't speak the King's English. You are only a boot-maker, etc." The patient certainly does drop his "h's" at times and he has a slight "Norfolk drawl" on which is superimposed a broadening of the vowels peculiar to the speech of the English midlands. Also the trade of boot-maker is only followed in India by "low caste" persons, so this remark must have added considerably to the patient's burden. Hence it is noteworthy that he again consulted an "astrologer," with the result that he once more experienced a considerable measure of reassurance. He states that this "astrologer" assured him that he would become "some sort of exalted 'burra-sahib' (great gentleman)." He mentions that he could now "rattle off to people their horoscopes by looking at them, tell their asc (?astrological term), and fix a time for an event." Astrology up to now seems to have afforded him quite a good "cover" for his conflict and all was well, or fairly so, until he went to the hills again in 1916. The patient begins the story of his life at S. with the following observation: "I am now going to shew what is a disgrace to humanity, the spiritual versus the material." His feeling of incapacity to maintain a sense of "potency" on the "material" level was driving him to seek refuge on the "spiritual." On his arrival in S. in 1916 he joined again the Y. M. C. A. (a significant act!). He also became a member of a chummery at the invitation of a friend named S. W. Here the

patient made the acquaintance of two ladies, a Mrs. F. and a Miss E. The former lady was not on good terms with her husband (mother figure), and later the patient was at great pains to bring about a reconciliation between her and her husband (repetition of his family drama with identification with his father, who had tried to do likewise with his wife—*i.e.*, patient's mother). Miss E. was the daughter of a lady who had married a second time and she is referred to as Miss E. or Miss B. It so happened that this lady has preferred to take the name of her stepfather in preference to retaining the name of her father. She was, moreover, not on good terms with her own mother, so for this reason she becomes a substitution figure for the patient's former "love object," Miss N. Further, Miss E. was forty-two years of age, and for this reason, as well as for others, she was a substitution figure for the patient's eldest sister, as well as for his mother. It was not till the psychoanalysis had gone a considerable way that the patient began to see how Miss E. (or B.) had been a substitution figure for his mother and sister. In a letter written in June, 1921, he states: "We now come to another part, the part of Miss B. in which she plays the supreme part of the mother image and sister image." The expression "supreme part" is highly significant of the nature of the underlying ideas. He also wrote: "I am really a man who ought to now be charged with bigamy (sic) as I have two wives yet do not bother over either very much." He explains that the "two wives" are Miss E. and Miss N., both of whom he admitted in the course of the psychoanalysis were sister substitutes! Again: "When I met Miss B. (or E.) I told her after I had known her a week; you remind me of my sister; she did!" (The word "did" is underlined.) From this point onwards the conflict with the incestuous impulses increased steadily in intensity until, unable to adjust any more, he was certified insane and sent to an asylum.

That Miss E. soon became the means whereby the patient's incestuous conflicts were again set in motion is evidenced by the way in which the patient records her behavior whenever they met. One can see easily that many of the peculiarities that appear in his record are the result of projection of the patient's subjective feelings and thoughts. For example, in describing a scene at which Miss E. was telling fortunes by cards, he states: "Miss E. was asked to tell fortunes she got some cards and told every one's, then came to tell mine as a sort of extra: she went through certain forms then suddenly looked at me and said something about a marriage; I

laughed and took stock of her and said, Umph! I might do, one never knows. Then she went on again and suddenly jumped up like some one going mad. . . ."

The patient goes on: "I then recalled my own horoscope age twenty-five and twenty-six, a marriage, went home looked up another horoscope which I got from England in 1914, read it again and one part said, a person whom you regard as a friend will be a source of considerable annoyance to you while there are indications of money coming to you, and a person is shewn who will take a great roll (sic) in your career, your love affairs being very unusual, you possess a very remarkable psychic (sic) nature can understand people to a remarkable degree and could develop wonderful power in this direction."

The patient describes another meeting with this Miss E. which took place shortly after the one at which she had told fortunes by cards: "Later I went and called again and saw Miss E. suddenly pick up a book and fling it in the face of my friend: I laughed and said, Umph, aloud, you're a bit of a fighter she threatened to fling it at me but I caught her in my arms and she dropped the book, she then looked and said oh he's strong, I knew then what she meant and had had her horoscope read and was magnifying everything." (The extraordinary punctuation of the patient is closely reproduced in the foregoing.) From the patient's own story of this period, as well as from other sources, it is evident that he created some considerable impression on Miss E., but, of course, of a very different type to that which she created upon him. "Letter" X is full of evidence of the projection indulged in by the patient in order to ease the tension of his unconscious conflicts. To quote another example: "One day later I told her that I expected to remain a bachelor all my days and was not really a lady's man and did not get along very well with them at times, which is true, she flared up like a lunatic and said: you forget you are talking to a woman, I replied, rubbish! there is nothing extraordinary in that. . . ." Here is perhaps the first indication, as far as this "letter" X is concerned, of the existence of another conflict—*i.e.*, homosexual. Further on, X contains an ever-increasing number of indications of the operations of repressed homosexual tendencies. About this time also the delusions of persecution, which later were so strong, begin to appear in the patient's writings. He wrote: ". . . evening when I saw her (Miss E.) whispering and young Mr. R. was always acting the sneak . . . then I knew that I was being enquired into from a question of marriage." The last

sentence is concerned with the "sexual potency," which likewise becomes from now onwards to be more and more in evidence. Again: "Two or three days later I sent her a sunshade" (a notorious phallic symbol), "and she sent it back with a letter which was really disgraceful and hinted that I wanted something in return." Again: "I went down to L. and every man's hand was against me; one man where I was staying asked me if I was a man, I assured him that I was his equal, wherever I went I was damned and she (Miss E.) was telling everyone its natural marriage is simply a question of a man and a woman, I was frightened to marry, I was a waster, I was going to be reformed by her, etc." The appearance of the impotency conflict is very evident here. In 1915 the patient seems to have got into touch with one of those numerous charlatans who profess to be "psychologists," "astrologers," and what not. This rogue wrote him a letter worded as follows: "Is there any person over whom you would like to exert a little influence, etc., etc.?" Another letter followed: "Your abilities etc. are unlimited, perhaps you do not yet realise this, etc. etc." Again: "Perhaps you are interest in Mind over Matter in that case I can help you immensely." It appears that this persevering spider had at last caught his fly, for the patient continues: "Eventually I wrote, out came the papers." In these papers there was some remark about "a man who deliberately murders his best friend." This sentence produced the most extraordinary effect on the patient and the idea expressed became partly responsible for the development of ideas that were concerned with fights and defensive murder. It is evident that the patient could not control the conscious attraction for Miss E., so he continued to pester her with letters and other indications of his feelings toward her, until it seems that she had to resort to a threat of legal proceedings, for we read: "Again I kept up until I got a letter which threatened me with court proceedings." This reference to "court proceedings" must have had a profound effect on the patient in view of the association of ideas with his own family trouble. In consequence of the intensity as well as the nature of the patient's unconscious conflicts, not to mention the complications that had become added to them by reason of the means adopted by him to minimize the psychic tension they caused, it can be readily understood how strange in tone and expression were many of the letters and utterances that reached the eyes and ears of the unfortunate Miss E. The patient had now recourse to another notorious charlatan in "thought-reading" who was at that time in India. The patient paid him a visit and was told:

"I possessed a very remarkable analytical mind and ought to be in a position of authority, then he looked at his Astrological Chart and said: so and so is significant of the God within you and so on: he said: every one thinks you are a muff: there is an unscrupulous person who is after you and be careful what you do: do one thing wrong or which is unconsistant (sic) and it will be fatal." The patient continues: "I shewed him a letter of Miss E. and came again two days later; he was excited and said she had a good character wanted social life and money; I should get my opportunity at a certain age; it was better so; was she very sexual? he said I had made her angry and that all her life as far as I can see I have been curing her: he said stay where you are at present. . . ." Further on the patient wrote: "Her sayings were I was a damned swine and did not come up to the scratch: I could not convince this woman any how. . . ." The phrase "did not come up to the scratch" produced a terrific storm in the patient's mind, as it naturally can be taken to imply "impotency." He refers to it again and again in his later writings. How incensed he was can be imagined from the following: ". . . She was deficient in common reason and disloyal, disgusting, lacked faith; would not meet me at any point only screamed (sic) at me at a distance and generally tried to make me look a fool; I told her in one letter if any man was not in a position to marry you and do justice to the position you wish for it was not necessary to deliberately murder him and degrade him, she was a lunatic." The projection mechanism is revealed in this passage in a striking way. The delusions of persecution were beginning to develop rapidly about this time and to increase in their scope and intensity. He wrote: "Every one in S. was after my blood . . . and holding me up to ridicule. At my home I came home one evening late and heard in the other room a lot of sniggers and talk about mind wandering; one went on to say, Huh! the wandering hand! they all were discussing my sanity; they knew everything in detail concerning my habits. as they thought, they were all at it. I listened to insults every day and at my work Mr. R. was down upon me; the younger Mr. R. was flying about spying upon me my workmen were laughing at me. Everywhere I went I was ridiculed." The expressions "wandering hand" and "my habits" are obviously concerned with the masturbation complex. The following passage from the patient's writings is of interest: "I don't know what she (Miss E.) wants and have nothing to give her: isnt she foolish to not answer my letter she has had about one hundred and has not replied once. I cannot ask her to marry me

nor do I want to unless I am satisfied about one thing and that's private: mind your own business, that settled everything." Further attempts to obtain solution from his conflicts by projection are recorded: "I told them again that I knew she (Miss E.) was continually thinking in my direction but it was her temper that stopped her and that she was not straight forward. This was right at 1916, 1917-1918 no stop was made her mind was turned in my direction at 7.30 to 9 p.m. approximately at 11 a.m. and at 4 p.m. until evening and Saturdays I noticed the same on Sundays nearly all day. . . ." About this time the patient was offered and he accepted a commission in an Indian regiment. Before joining his regiment he was operated on for varicocœle (masturbation complex). The main result of his career as an officer in the Indian Army was to give a consideration fillip to his delusions of persecution. Naturally his sense of insufficiency was greatly increased by finding himself in new surroundings and performing strange duties, and the immediate result of this was to force him to concentrate feverishly on making "horoscopes" whereby to increase his sense of "power" and by so doing to compensate himself. As might be expected, he soon got to cherish a feeling of animosity against his commanding officer (the powerful and potent male who is in authority). The patient wrote: "One day I was leaving the Mess when Colonel T. called me over and deliberately and in tones of a man accusing me of something dramatic said: I want to know how much you know about this work or how much you are prepared to know. I am in great doubt of how much you wanted to know. I replied quietly I know nothing only what I have been taught as a trooper in the Light Horse, and swallowed all his insults." (The first thirteen words of the Colonel's remark as recorded by the patient are all underlined. The word "insults" is underlined six times! Again: "Later on parade he saw me and said: IT IS NO USE YOU STANDING THERE WHAT YOU WANT HERE ON PARADE I DONT KNOW." (In the manuscript this whole sentence is written in capitals!) Again: "I went on swallowing day after day INSULTS until it became the usual everyday occurrence." The persecutory ideas now begin to develop very fast. He wrote: "One morning I found my rooms had been rifled and then was shot either by mistake purposely or an accident." It is true that the patient did receive a slight wound from a very small bullet in his back. It appears that the bullet came from the gun of some mischievous boys who were playing near to the club where the patient happened to be sitting at the time. The accident,

and the fact that he was wounded in the back, made a great impression on the patient. His own interpretation of the cause of the accident was that certain "Indian pundits" were after his life owing to their jealousy on account of his knowledge of astrology. Of course, the patient would not accept the real explanation! Again he wrote: "I found that every one was grinning behind my back . . . and began to snigger behind my back." Later he records meeting with a man who turned out (he says) to be "a C. I. D. finger expert." (C. I. D.=Criminal Investigation Department.) This individual was, of course, regarded by the patient as sent specially to watch him. His opposition to his Colonel was growing stronger and stronger. He wrote: "The Colonel's attitude was worse one evening he was talking to the man who refused to pass me for my colloquial (sic) which was a lie." (This word is underlined in the patient's manuscript thirty-two times!) By "colloquial" is meant the examination in Urdu known as the "Colloquial Test," which every officer had to pass after joining an Indian regiment. Again: "Later in company, ("company" spelt with a capital "C") with two of his pet subalterns he screamed out like a man going to have a fit where's B———?" The word "pet" is underlined ten times! (homosexual complex). At this time the patient shared rooms with another officer in his regiment, and it appears that the homosexual conflict was very difficult to deal with. In a very obscurely worded passage referring to some mutual acquaintance who professed an interest in astrology the patient records a conversation that he had with his friend as follows: "She thinks you look upon it (astrology) in the wrong light: I said Yes? and she says of course B. she says that of course with you (the word "you" is underlined twenty-one times!) has had a very bad early environment. . . ." It is not at all obvious what this means, nor is it possible to do more than surmise the reason for underlining the word "you" twenty-one times. Again he wrote: "By this time I found the sneak of the Regiment was very very clever about certain things and when playing football would say, ha! hah! he can't do it: He couldn't but that did not matter." It is not stated what it was that "he" could not do, but it is quite clear that "he" is the patient himself. The delusions of persecution continue to increase, especially in relation to masturbation. He wrote: "I recalled one instance where I was accused of immoral practices in this respect. Later I recalled all kinds of instances and saw how things were being worked." Later: "I also recalled an incident where the Colonel tried to make a damn fool of

me and when I said I have been Quarter Master and have been through no school of training as any other officer and cannot be expected to do as others unless I learn myself I told him pretty straight what I thought also I told him I was told by him I was no use to him." (The word "use" is underlined four times, as it is undoubtedly an association of ideas of a homosexual kind. The whole sentence is very obscure and made more so by the extraordinary punctuation peculiar to all the patient's writings.) Further on he wrote: "In company in L. I found everyone was observing me and one man said to me I know what you are thinking about another looked at me with eyes like glass, another said I know a man who has masturbated and I expect he will end his days in an Asylum that's the usual way with people who do that, I remember that this same man had had three consecutive (sic) successful attempts at venereal and once was very very ill." The subject of venereal disease became later on a matter of great concern to the patient. Here we meet with the first of many mentions of it. Again: "I recalled an instance in Lahore where I once put up and the woman who run (sic) the house in 1917 had said: 'Mr. P. says he has never abused himself in his life: its natural isn't it? my father was a brainy man.' She would walk about in her underskirt would try to entice me she would talk of the its natural clap trap."

In this paragraph we have for the first time the subject of masturbation referred to as such. Once more: "Once in L., 1920, before going to S. I saw some stuff for the face and put some on and eventually a man who was staying with us came and said; Huh! put that stuff on yer fice to hide your skin shows yer masturbate yerself: he was drunk he had ruined many women and said its natural take every chance yer git he was a waster a coward." In the course of the analysis it was discovered that the patient as a boy had taken much pleasure in dressing up in his eldest sister's clothes and playing the part of a woman in games with her. It is not stated by the patient why he put this "stuff" on his face nor what the "stuff" was. The transliteration of his friend's remarks to him into the Cockney dialect appear to indicate an attempt to depreciate whatever value it might be possible to attach to them. It is by no means impossible that on this occasion the patient was seized for the moment with an impulse to appear as a woman (passive homosexuality). Later on we shall come across numerous indications of the existence in the patient's mind of fears of being "taken advantage of," to quote his own words. For the present it will suffice to quote one

passage from another of his writings: "to force anyone into subjection without any chance of meeting the facts as they stand is tantamount 'to taking an advantage over one,' if I did not know as much about Astrology as I do I might have been foully (sic) taken advantage of."

The passages quoted above indicate how very intense were his conflicts at this time as regards his sexual power and propensities. The exact relationship that existed at this period between the patient and the persons with whom he associated is not very evident from his own writings, which tend to become extremely incoherent whenever he attempts to record what happened. For instance, he writes: "Then followed the end of the drama, I made a challenge against them: and sent them my books." It is not possible from the context to even guess to what this makes reference. He continues: "Later on I found there were more men on my track, for what? One evening later they still were at it, so when one said there was something said about a murder and I replied myself saying Yes! tell them to look for this any man who deliberately murders his best friend is nothing more nor less than a lunatic," "he jumped up from the dinner table left the room and said: 'HA! that's it is it,' I replied Oh yes! I have the other papers if they would like them. Then next day as I came home to dinner he said if a science was in the hands of an unscrupulous person could it be put to bad use. I said Oh yes!! for a time. HA! HA! I was talking to a woman tonight who said there that's what it ends in murder! and HYPOCHONDRIA (sic) next day I took out a certain part of the papers and wrote on the others 'they are outside now! put it in my box' and then the police came. I was put into prison because I said there will be murder done yet, No reply came." (The word "there" is underlined twice and the word "will" is underlined four times.) The references to "murder" in the above are significant and indicate to what lengths the patient might have gone had he been allowed to continue as he had been doing—*i.e.*, striving frantically but hopelessly to solve the conflicts raging in his unconscious mind. He was brought to the asylum on September 11, 1920, and his certificate of insanity included the statement: "He has threatened to commit suicide and to shoot his employer's son." When questioned about the charge of shooting his employer's son, the patient wrote as follows: "As for the question of my alleged attempt to shoot my employer's son I told the last "doctor" man in S. that if he did not hold his tongue I would possibly knock him about." (From the con-

text of this letter it appears that he refers to knocking about his employer's son and not the doctor.) Further, as regards the threat of suicide he wrote: "If I wished to defend myself I was powerless, if I struck anyone I was at once in their hands. The effort was terrific: when I lost control of myself in so far as to say, 'They cannot touch me,' and declared that I would be better out of the way and dead; also, I said if I blew my head off it would be far better than to go through another four years." It appears that the doctor who examined him in S. evoked in the mind of the patient an intense feeling of hostility by the ordinarily and certainly natural question: "How do you feel?" (homosexual insinuation). On many subsequent occasions during his time in the asylum the patient showed unmistakable signs of resenting this same question. Anything that could be construed into an insinuation of the sort was repelled with the same force. For instance, he once returned a letter written to him by the superintendent, which began: "Dear B.," with the "dear" scored through! The doctor in S. is referred to in the patient's writings as "Dr. longhead" (no capital letters!). This same doctor also asked him the question: "Are you frightened?" This enquiry, as may be easily imagined, caused the patient intense annoyance. He records his reply: "Oh yes, terribly frightened, I look it, don't I?" Naturally he was very frightened, as all cases of this type must be. His description of his interview with the doctor in S. continues: "He had a wonderful brain he was my examiner" (the words "brain" and "examiner" each underlined seven times), "as he went out without what he came for ("came for" underlined twice—*i.e.*, he came with the intention of assaulting me, but did not succeed!), he said I'm glad we've seen you." The words "brain" and "examiner" occur very often in the patient's writings and always in such a way as to indicate the association of spinal (cerebral) matter with semen, which, of course, is a very common association. In this particular case the doctor who examined the patient is an exceedingly big man, several inches taller than the patient, who is himself a well-built man of six feet stature. This patient's compensatory arrogance and feelings of persecution increased as his sexual cravings turned to homosexual interests which involved ideas of homosexual submission. He wrote: "That is why they chased me for seven years and I was told there is no height you cannot attain that is why I was told you will be more than a King a Rajah."

One day it happened that the superintendent in conversation with the patient happened to mention that the etiquette of the English

Court was such that as a rule people did not speak to the King unless the King first spoke to them. This remark led at once to the patient making the following observation in writing: "I am told a King never speaks first unless first spoken to: HA HE IT THINKS HE'S a KING. HE cant bluff me. Avoid hypocrazy (sic)."

This observation is remarkable for several points. First, the patient has twisted completely round the statement made to him by the superintendent. Secondly, the mixture of capital letters and small letters in which the statement is recorded on paper. Thirdly, the depreciatory reference to the superintendent as "IT." The patient entertained an extraordinary dislike for the superintendent for a considerable time after he was admitted into the asylum, but not for the reason given by the patient to the superintendent subsequently—*i.e.*, that it was because the superintendent was the representative of the asylum—but because the superintendent was a symbol of the father as well as a person to be numbered among the authoritative—*i.e.*, potent males. For similar reasons the patient entertained extreme animosity against his Colonel while he was in the army. Besides these two persons, the patient hated the whole Government of India with an intense hatred and again for exactly similar reasons. For instance, he wrote: "Who am I to talk to Government? A mere man falsely accused and ridiculed by them, and defending my right: they fought me and single-handed I brained them and they knew it: they accused me on my own horoscope." (The word "brained" is underlined.) But besides this attitude of opposition to the father (and father symbols) there was also in this patient a desire for the opposite, namely, submission. The patient displayed a desire to identify himself with Jesus Christ—*i.e.*, the son who sacrifices himself to his father's glory and potency. On page 155 of letter X the furious truculence that characterizes the pages immediately preceding it suddenly changes into a spirit of resignation and sacrifice. He wrote: "A most necessary thing to accomplish was for every one to attain the right state of mind and there is where the argument commenced, in dealing with psychology (sic) from a rational point of view it is not a correct science it is limited it is only when one is sacrificed in the interests of science and investigated that truth will out. . . . And one must remember I had no where to go: nothing to do but to face the inevitable and I recall a vision of a wonderful being who said you must not strike one blow in anger or defence, will you do this, do you mind? Will you take what I give you? and if that is nothing will you accept that? I re-

member looking down at my feet and there was a heavy chain and I was manacled feet and hands. I remember being told: I was not coward" (underlined), "I was very clever very brave." This is followed by a short return to the truculent note, and then he goes on again: "And that is why I am born under Neptune and not under Mars: that is why I am not insane nor was I, that is why anyone really born under Neptune realises the influence of Neptune acting upon them from a question of hereditary (sic) chased over the country and realised when he is the victim and as also a great sacrifice a great love a teacher if you choose to shew the inevitability of the laws of nature which are the laws of God. And in return I was murdered while Mars the penitent thief the coward woman was exalted perfect she was a perfect lady that is why I was brought here because I said they cannot touch me. They are cowards" ("cowards" underlined four times and "are" three times).

The phrase "they cannot touch me" connotes ideas of contamination. As has already been noted, the patient was very indifferent to bathing, implying that he was "not dirty" (sinful), and for this reason there was no necessity for washing.

To return to the patient's identification of himself with Jesus Christ, he wrote: "This man" (another patient) "seemed well versed in all opinions I held and has even gone so far as to allege that I consider myself Christ." Again: "Christ went into the wilderness out of the way when passing through matters which were private and subconscious and perhaps cataleptic." The use of the word "private" in the above connotes the strong personal touch. Again: "True spiritual effort becomes sacrificial and the greatest man that ever walked the earth was murdered. To become spiritual is the highest form of mind a human being can reach and is a test an Examination of the High Authorities bordering upon death. . . . Christ HIMSELF could not save himself from the cross, HE HAD TO DO IT." Following upon these remarks come a series of observations concerning his own claims to being regarded as "pure." He wrote: "I WAS THE PUREST minded man I knew." From the patient's own account we get a hint of his attempt to seek a solution of his troubles in alcohol. He wrote: "Beyond the fact that I have drank to excess I consider myself and did at that time about the cleanest out of any one I knew, and as I had no friends I lost none." As a matter of fact, there is no information from other sources to the effect that the patient had ever been addicted to alcohol in excess. On the contrary, his employer reports that the patient had a reputa-

tion for strict sobriety. There occurs now a remarkable passage in which the impotency complex is mentioned. "Many enquiries were being made and many in particular which said; is he impotent (sic) and I replied later when being tested through my bearer etc. Am I?" The remark that he was being tested through his "bearer" (native servant) is significant. This passage continues: "What I was trying to perform was to raise the subconscious state and overcome the influences operating upon me from Miss B. (the same person as Miss E.), which always do when two people meet. I knew the dates when matters would materialise, and knew that there would be trouble unless I achieved the spiritual effort, even so I was more and more sacrificial." Although there is not much clarity of expression in this quotation, it is not at all difficult to see that he was given to hallucinate his thoughts and feelings in regard to Miss E. (or B.). He goes on: "I then found that I was a Hypochondriac (sic), suffering from down in the dumps gradually going mad the effect was terrific. I delivered the Astrological books and was found guilty, yet really I was still the most hopeful, optimistic and clean (underlined) of the lot." It is not at all unlikely that the patient's fears and feelings about this time did leave him with the impression that he was "going mad." The handing over of his astrological books to Miss E. is obviously a symbolic act of castration. He cuts himself off from his source of "power." The act of giving up these books to the woman who was a substitution figure for his mother is again bound up with the idea of "sacrifice"—i.e., the son who sacrifices himself; in short, the Jesus Christ complex. Again: "I was then asked by a lady if I was modest by my bearer and whether in a roundabout sort of way whether I was immoral and impotent (sic) and so on, I replied Am I? they said yes? the Government I mean, and subconsciously I replied which is the sinner and which is the other fellow, they were not diplomatic enough, however I gave them what they wanted, and I was still clean and pure." In the foregoing there is a strong suggestion of the homosexual complex. He goes on again: "People have often hinted about my having acted unnatural. . . . I have a great secret and that is, 'living a clean life,' yet the thought impressions coming to me from the last four years have been hard to fight against."

He continues: "Certainly I lost my temper in S. because A. H. Q. (Army Head Quarter) people knew I was the most immoral, lewd, disgusting man and incompetent etc., which fact was widely spread. Yet I was still clean, perhaps I never had a bath in the morning. . . ."

Here we have the instance of the association of ideas between bodily cleanliness and "sin" to which reference has already been made. Further evidence of the strength of the homosexual conflict appears abundantly: "All I know is that I was trying to act natural. . . . I was natural, a great actor . . . yet the spiritual effort is always one where the natural mind must not be interfered with and when the Hypersensitive state which is still natural yet untampered with it generally produces a child mind highly sensitive natural and free from vice. . . ." In the foregoing few lines it will be noted how the word "natural" occurs no less than five times! He closes this discussion as follows: "What is really the matter with me is that I sometimes oversleep and am too natural" ("natural" is underlined twice).

On his admission to the asylum the patient was extremely inaccessible. He strode about, walking stiffly with his head and shoulders back, in a proud and defiant attitude. His face, sometimes flushed, at other times pallid, was always very tense. Like all paranoiacs of this type, he hated consistently any one who attempted to question him about anything that might lead to information about his deficiencies or errors. When not actually engaged in anything that took his fancy he would often lie for hours on his bed, sullen and brooding. He had the greatest objection to being asked "how he felt" and he refused to have his urine tested, alleging that the test was to see if he was "pure." He was given to constant hallucination during the first three or four months in the asylum. Of his hallucinations his own writings give quite a number of instances. He wrote: "I heard one evening clear and distinct a voice like the sound of a bell 'Mr. B. consult your Emphemesis (sic),' I got up out of bed and found what I wanted and that evening I dreamt of a prison." Again: "I have heard a voice which has asked me 'Dare you defy me you know who I am, I am A God a God of war and has threatened to kill me,' sounds funny yet it is true. I have answered, do it!! I have heard some one one day when you were playing football for the second time telling me: now I will inspire the Superintendent and I saw you fly off at once." Again: "I state I saw a vision and saw no other representative spirit than a being who called himself a God of War I am not stretching the point not imagining anything." He records a very remarkable vision which doubtless represents a wish fulfillment as regards himself: "I saw something representing a couple of eyes. These eyes were all I saw until eventually a voice spoke in my room which said, do you know who I am, I said no!

then . . . would you like to see me. I said yes. Then I saw the most magnificent specimen of a man I ever saw in my life, illuminated and far greater than Sandow he posed, I heard his breath as his chest swelled. He said you know me? I said No! There was a long conversation and eventually another person came. He said she is my wife, this was Gladys N. a friend of mine. He insulted her and I struck him, and after a few seconds he called me a cheeky devil for doing such a thing and said he would break me in halves. He said he was Mars the God of War, and asked me if I dare defy him, I said, yes. I was very indignant and said if you touch that woman again I'll brain you, and I found I was paralysed and could not move, then he said I'm going to strike you: he did. Then I felt nothing. He said I haven't hit you at all, look at yourself in the glass and I saw myself illuminated. Eventually he said that is what I have stolen from you. Eventually I saw another man who resembled a man who I was living with at the time, he said what's the matter; you are on fire, I had a talk with him and he said; do you know who I am? I am Reader he said: I can read anyone. This man Reader was asleep in my room. He said you are an extraordinary man wait until I fetch the others; as he went to the door I said you are not Reader at all you are a spirit. he went. The other man or who he was disappeared yet I heard his voice which said; now you know who I am, do you want anything I said no, he said will you do something for me if I ask? I said yes. He said do you trust me? I said yes. Alright he said I trust you, what do you want me to do I asked? will you wait and see he said, I replied yes! He said I am going to shake hands with you. Suddenly out went a hand and struck my opponent to the ground etc; that is the Government: this is as far as I am concerned a fight to the finish with Government who are my greatest enemy. . . ." Again: "While reading these papers one night I saw a strange thing happen, two or three pages appeared blank and brilliant coloured lights appeared in the shape of words; all seemed to shape themselves and come from various sides of the paper and I knew then I was in a self-inspired cataleptic state, and this is what I read, the paper was full of words and I was, 'it seemed,' so fully concentrated that I knew nothing but what I saw." Then follows several pages describing what he read. None of the account is of any particular interest except the portion which deals with the patient's own self: "Then I saw again more writing and it said, There was a man he was a Genius a man who was tall muscular silent as a sphink (sic) a man it was said was

friendless he also said he did not want any friends he never spoke to hardly anyone and nobody would go near him a man they said who had a marvellous power and there was something uncanny about him; many people were sorry for him because he said he did not want any woman he was alone in the world . . . they said he had a great secret and it had been the means of his success, they also said he had a ghastly secret to who (sic) he wanted a partner to share nobody knew what his secret was it was supposed to be dreadful. Then I read on and it said. Face to face with the man who had wronged him at last not a coward not a madman flung into prison because he had the courage of his convictions tormented and ridiculed untameable unbendable a man who knew all yet unwilling to learn, Mars the occult investigator, Mercury the mental ruler, the Moon for reflection, the sun to give heat and vitality also power to command—Uranus the psychic (sic) healer which gives power for regeneration, Mars the occult student the investigator, Neptune the redeemer the universal absorbant (sic) capable of Telepathy which withdraws disease from impure minds, Venus in Virgo which stands for pure love, Saturn the Reaper which as the words of Karma declare that as a man sows so he shall reap. When suddenly out went a hand as quick as lightning and struck his opponent to the ground never to rise again. And standing by his side was a noble-minded woman ready to help anyone."

In addition to hallucinations of this type, the patient suffered from hallucinatory delusions of quite a different kind. For instance, a lady who happened to visit the asylum and with whom he had played tennis was regarded by him to be a "reincarnation" of Miss N., and the patient was for some time in a greatly excited state about her.

For a long time the patient's compensatory strivings were frequently violent and his arrogant efforts to overcome his intense feeling of inferiority made him at times a most difficult case to deal with. For example, he wrote: "I am not at the mercy of a crowd of people. . . . I am in many ways above them. The Social Side of life which seems to declare breeding is to my mind piffle. . . . I could walk into almost any society if I choosed (sic)" (the insertion of the word "almost" shows the idea of "insufficiency" lying all the time at the back of everything), "I am not dense; there are few men who know as much about human nature as I do myself." Again: "There are few that know as much as I do on many questions."

He complained constantly of not being dealt with "straightly."

He wanted to go back to S. and "prove that I am right," "have it all out," etc., etc. He wrote: "I am being persecuted both from a question of law and otherwise." Again: "I think I am prepared to make a fight some day. . . . I am prepared to stand by my opinions as being in accordance with legitimate social outlook, that I am prepared to prove my arguments as being rational and sensible also to show I have been taken advantage over in a most unscrupulous manner. . . . I want an appeal put forward where I want to proove (sic) my arguments." Again in a letter to the deputy superintendent he writes: "If you and the superintendent persist in deliberately lying to me as you do there is one object open for me and that is as I have pointed out before a Court Case and which you shall come under the hammer: I have pointed out before so many times that I want straightforwardness and that you are not dealing with an imbecile. . . ."

For months he paid no attention to any persuasion and repelled all advice. He constantly accused the medical superintendent of having got hold of his "books and papers" and would accept no explanation whatever. In a letter addressed to the medical superintendent he complained: "I fail to see why both men of science and learning should suck the outcome of my knowledge." The phrase "suck the outcome" is not without any significance. Although he was assured over and over again that no "books and papers" were in the possession of the superintendent or of any other member of the staff, he would not accept the statement. The following is a very mildly expressed request for these precious possessions: "I also state here that I know full well that papers which are being used for that purpose were lost recently and have been found. . . . if you have any papers of that description you might let me have them."

On several occasions he hinted at his intention of making a violent attack on the medical superintendent, and on one occasion he wrote the medical superintendent a most threatening letter promising to knock him down the next time he saw him: "I have just told Mr. S. that if you are preventing me from doing these heavy games" (the reference is to a suggestion of the superintendent that he should not play too much football; "heavy games" is underlined twice), "I have a new game (underlined twice) this time that you will not like, as a test if you will arrange I will fight you, man to man before qualified doctors. If you dare say anything about my moral character as this appears to be your reason I (underlined three times) as a gentleman am prepared to knock you down before your subordi-

mates." The underlying ideas contained in the foregoing are so evident as to need no indication. As a matter of fact, he never did attack any member of the staff nor any patient, although he threatened violence on many occasions and was much addicted to predicting that something was "going to happen in a few days."

He showed the concern about diet which is so typical of this type of paranoiac who suffer from wishes of "reconstruction." Among other things, he would not eat meat, but set great store on fish, a notoriously common "brain tonic." It is also interesting to know that psychoanalysis revealed the fact that fish was for him a symbol of the male organ of generation! In this connection his own words may be quoted: "An attempt to empty both the mind and body a general clear out and I found I gained a stone once on only milk: this is a spycic (sic) phenomenon which was part of the forces I lost in S., my constitution has increased in strength: sex has been subdued a clear state of mind and body has resulted and I am not hungry: as for meat I did not want to eat any my digestion has improved wonderful." The patient used to take a great deal of violent exercise and it is evident that this regime was also associated in his mind with the reconstruction wish. He wrote: "But before this as soon as I lost control of myself for a few days; in so far that as I spoke rather harshly of people the spycic (sic) influenced which were being accumulated daily rushed out with the force of a stream leaving me white; pale; and reduced to at least practically half a stone less within a few days . . . the influences which are etherical nutriment (sic) would have produced a body and a brain that would have had to be used in a new effort it would have produced a body which would have been a magnet and a will which would have been abnormal to the extent of an unknown quantity, as soon as the valve was open to let out the forces which one can liken to an electrical presence; in rushes new forces foreign to its previous presence and upsets the general condition of both mind and body lowering the state of mind and creating a weakened state of body."

For the first three months of his residence in the asylum the patient's delusions of persecution were very intense. He seized upon the most trivial things and wove them into the scheme of persecution. For instance, on one occasion he attended a garden party given by the medical superintendent at which a brass band was playing. This feature of the entertainment was taken up by him as a "sign." Again, about this time the Indian attendants were issued with a new uniform and a new kind of jersey was introduced for football.

Both these events were regarded by the patient as having a particular bearing on his own case. About March, 1920—that is to say, after six months' residence in the asylum—he began to show marked signs of improvement. He became voluntarily an instructor in Swedish drill and for a time took a good deal of pains in drilling the other patients. His arrogant and hostile manner tended to disappear. His gait, attitude, and expression of face lost their tenseness and he would give and return a "good morning" or "good evening" in quite a genial fashion. He ceased to brood and became very friendly with some of the other patients. It is noteworthy that his chief friend was a criminal insane who had committed murder! About the middle of May he consented to undergo a psychoanalysis. He showed from the first a quite astonishing capacity to coöperate and his interest in his dreams was very valuable from a therapeutic point of view. As might be expected from a case wherein sexual repression had played such a formidable part, he was from the first extremely prone to deprecate the mention of sexual matters whenever they impinged on his own case. He often observed to his physician that he was sure that "too much was attributed to sex," and he wrote a "letter" (*a*) to combat the "sexual theories" of the doctor. This "letter" begins with a very rambling dissertation on "heredity," a subject on which the patient holds very decided views (obviously conditioned by his personal complexes). He wrote: "The reason why I do not believe in Darwinism is that it appears too absurd for words; his theory of evolution is alright just as long as he confines cats to cats and dogs to dogs and human beings to humans but to say that man was once a monkey then an ape; then man is lunacy, sheer! ("lunacy" and "sheer" underlined), Darwin was an out and out atheist and did not seem to know it; a fool in many ways; the only way a man knows he is a man apart from a monkey is through faith, the inherant (sic) something about thing hoped for; a consciousness of expression of thought, not a state of life like a monkey propelled by its own desires." So far every attempt to discover the underlying ideas which conditioned this very remarkable outburst against the Darwinian theory of evolution has failed. It is to be surmised that the connotation is a sexual one from the phrase "propelled by its own desires." He makes a strong effort to compensate his "impotency" conflict in the following words: "Now I claim that sexually I am superior I am in reality fully sexed. . . . I was sexually as strong I consider as most men . . . while some and even most men who talk and write upon psychology" (it is noteworthy that this letter

was written at a time when the delusions of persecution had begun to disappear, hence the spelling of psychology has changed from *spycology* into *psycology*!), "seem to consider that sex is the prime factor of and the basis of psychology I might add myself that I myself consider that psychology is more and one could base I think that sex is responsible for all thought is wrong; sex is a personal affair and only deals with the personality the great desire nature, not with the ego; 'the life itself' !! being a part of the spectrum of light itself, 'red' while the other parts have their other duties; and being the absorbant (sic) from heat directed to destroy the over abundance of vitality a valve from the actual heat of life itself; not the whole but a part, and being a part sex cannot be responsible for all thought but only that part to which it is allotted by heat and light." From this point the patient rambles on through several pages of equally obscure remarks about "telepathy," which he calls "an added octave of intelligence," and so on. So far it has not been easy to get him to see that the views he has gleaned from his reading of "astrology," as well as those he has obtained from the charlatans he consulted, belong to a type of thinking (if, indeed, they can be said to belong to anything at all) that has long passed away into the limbo of false knowledge. Naturally, in view of the nature of the unconscious ideas which impelled him in the first instance to take up this study, an appeal to his *reason* is unlikely to cause him to modify his opinions in regard to the general (which is, of course, really "personal") value of this so-called knowledge. It is to be hoped that as soon as his conflicts begin to resolve themselves along the lines that have already been indicated to him the belief in "astrology" will fade away as fast as the necessity for its retention ceases to exist.

SOME APPLICATIONS OF THE INFERIORITY COMPLEX TO PLURALISTIC BEHAVIOR

BY LORINE PRUETTE

When Alfred Adler departed from the teachings of the Freudian school to develop what he termed individual psychology, he made a particular contribution through the study of the inferiority complex. In developing and stressing the importance of this inferiority complex he was contributing to psychology nothing intrinsically new, but rather setting up a new perspective for the analysis of human behavior. In making use of these psychological theories for the study of social phenomena or pluralistic behavior, the present paper is nothing more ambitious than an attempt to gain a slightly different slant upon some old and well-known reactions and institutions.

In a lecture recently Dr. Giddings stated that "the ultimate function of society is to make the individual man more of a man, more adequate in every way." This is just what the individual possessed of an inferiority complex is striving to do, to make himself more of a man, to secure the maximization of his ego-consciousness. The man feeling himself incomplete or inferior in any fashion seeks compensation in ways which may be socially valuable or socially harmful. In this, the wise direction of compensatory effort, may well lie a hint for the sociologist who anticipates the telic control of the social process.

Janet speaks of the "sentiment d'incompletude," Adler refers to the "männlichen Protest," while Nietzsche's "will to power" and "will to seem" anticipated in a sense the new psychology. It is Adler who has particularly pursued this line of investigation, and of all the contributions of psychoanalysis to a fuller understanding of society there is probably none which the sociologist will find more fruitful than the Adlerian attack.

Adler considers the basis of the feeling of inferiority, "minderwertigkeit," to lie in the biologically familiar phenomenon of organic inferiority with the accompanying compensation of other organs or of higher nerve centers. Lombroso has held genius to be an over-compensation for an inferior brain. Examples might be multiplied to set forth the fact that the realization of somatic inferiority proves an impelling force for the development of the psyche. Out of lowered self-esteem there arises the struggle for self-assertion. An in-

dividual feeling himself inferior in one manner selects out of his psychic resources what seem to him the best expedients for raising his own value.

The little man swaggers and talks in a loud voice, the woman without brains uses every device to be beautiful and charming, the woman who can not be beautiful goes to college and takes an interest in "higher things," the menial compensates by insolence to superiors. The Southerner clings to his belief in his aristocratic descent and the tradition of *noblesse oblige*, seeking to forget the relative inferiority of his section in economic and intellectual development. The New Englander makes a virtue of necessity and cherishes the faults as well as the excellencies of the middle class. The Westerner boasts the material greatness of his country because he has not yet taken time to acquire cultural greatness. Compensation for inferiority may be found in many ways; perhaps chiefly through attracting attention away from the defect. It may, however, consist in conquering or rising above that very defect. The classic example of this latter is, of course, Demosthenes, who from the stutterer grew to be the orator.

The inferiority complex causes the individual to seek the elevation of his ego-consciousness through discovering guiding principles which shall facilitate his differentiation between right and wrong. The religious bigot, the prude, the Puritan, cling desperately to these guiding principles, not daring to trust themselves without their established code of action. It is essentially a feeling of inferiority in the presence of men and things, an uncertainty as to himself and the rôle he will play in the world which forces man to an accentuation of these guiding principles. Adler writes: "To these he clings throughout life, in order to orient himself in existence by means of his beliefs and superstitions, in order to overcome his feeling of inferiority, in order to rescue his sense of ego-consciousness, in order to avoid a much-dreaded degradation." The healthy, critical-minded individual also arranges the cosmic picture according to certain guiding principles of his own, but he is capable of regarding them as merely relative, or as expedients for getting about in the world, of the same character as the imaginary lines we draw over the earth's surface to mark latitude and longitude. Probably in a society lacking the feeling of inferiority there would develop only folkways—that is, customary ways of doing things which make for the smooth functioning of the social body and which are always kept subject to change when more expedient ways shall be determined—while on the other hand

such a society would have neither need nor reverence for the more rigid mores.

This suggests the proposition that in a society where each individual is complete, secure, and certain of himself there would be no need for religion. Apparently such a society has never existed on this earth. In his analysis of the origin of religion, Emile Durkheim stresses the contrast between the inferior, emotionally starved life which isolated individuals customarily led and the more intense, satisfying life in the group, particularly dwelling upon the feeling of power by which the individual is uplifted when he comes into close and harmonious contact with his group. This feeling of power both without and within himself is by primitive man associated with the social commingling of the group, is strengthened by action in common, such as ceremonial dancing, and from this feeling there develops a primitive religiosity, as another writer puts it. This something powerful which is shared by himself is through long ages projected out of himself, out even beyond the confines of the group, till it loses its nebulous character and eventually arises as man's anthropomorphic conception of god.

Whether or not we entirely accept Durkheim's explanation of the origin of religion, we must recognize the germinal thought—*i.e.*, the inferiority of individual life, superiority of social life—as both supporting and being supported by the Adlerian thesis. It is a matter of common observation that the gods are most called upon in times of tribulation, in crises and sorrows which emphasize the weakness, the inferiority of the individual. Man flies to god for refuge when confronted by some calamity before which human power appears inadequate. That is, man, feeling himself inferior, seeks compensation through the invention of an all-powerful ally. The insane who identify themselves with god are but seeking a further compensation, and it may be that the motivation of the paranoiac, the delusions of grandeur and of persecution, fancies of being Napoleon or Alexander the Great, may be just a part of that elemental religiosity which seeks the joining of the inferior self with some one superior.

Gods have been changed on the eves of battle, they have been discarded when they permitted disease and pestilence to trouble their people; the moment they cease to satisfy their worshippers, the moment they appear to fail "to produce the goods," their heavenly thrones begin to totter. Man craves completion, he wants to be all-powerful, perfect, divine, and only his gods can make him so. The course of man's development might be viewed as a blind wandering

through the ages, seeking the divine god-head, struggling through many deserts to find the spring which shall fill him with divinity. But each spring, at first clear and life-giving, seems eventually to grow polluted or die away in the sands, and the tribes of man move on, always seeking and never quite finding. Dumbly, repeatedly, man seeks that something infinite which shall round out the circle, which shall complete his life by giving it meaning. But as creations of human beings, the gods are tainted with the imperfections of their makers, eventually each stands convicted of his own inferiority, each is proven inadequate. Man can not make a perfect god, nor can he make one eternal.

What Everett Dean Martin says of the crowd well signifies the religious crowd, the church. "Hence the crowd is a device by which the individual's 'right' may be baptized 'righteousness' in general, and this personality, by putting on impersonality, may rise again to new levels of self-appreciation. He 'belongs to something,' something 'glorious' and deathless. He himself may be but a miserable clod, but the glory of his crowd reflects upon him. Its expected triumph he already shares. It gives him back his sense of security" (*The Behavior of Crowds, a Psychological Study*, Harper Bros., N. Y., 1920, p. 44). Later the same writer discusses the religious crowd-phenomena of revivals, maintaining that these revivals have a peculiar claim in offering compensatory prominence to an element usually disregarded in the community. "The gambler, the drunkard, the loafer, the weak, ignorant, and unsuccessful, whose self-esteem it may be assumed had always been made to suffer in small communities . . . had only to yield himself to the pull of the obviously worked-up mechanism of the religious crowd, and lo! all was changed. He was now the repentant sinner, the new convert, over whom there was more rejoicing in heaven, and, what was more visible, also for a brief time, in the Church, than over the ninety and nine just persons" (*idem.*, p. 77).

To turn only to the Christian religion, merely a cursory consideration of the words of Jesus and others is enough to indicate how strong was the appeal to the feeling of inferiority and the accompanying desire for superiority. "Ye are the light of the world," "ye are the salt of the earth," "blessed are the meek," etc. The twelve disciples were poor fishermen or workers who found it not so hard to leave all they had as did the rich young man. These same fishermen were greatly concerned as to their position in the kingdom, nor would they easily relinquish the dream that the kingdom should be of this

earth. The carpenter's son exalted the value of menial tasks, of humble service, and his words came to the slaves and the oppressed of the Roman Empire to appear like the conferring of an invisible crown. Within the church the humble folk were as good as their masters, all were children of the king, all should dwell in the many mansions of the father. To those to whom the joys and vanities of this world had been denied, the promise of immortality, of dwelling forever by the rivers of milk and honey, seemed peculiarly fair. Add to this the prospect of seeing their wicked oppressors sizzling in hell, and what more could be necessary to satisfy the craving for superiority?

He who has been of no importance otherwise may attain supremacy by way of the martyr's crown, and the early church offered this inducement. Even today holidays for saints keep us in mind of the exalted consideration to be secured through signal services to the church. As the organization grew richer, lands and moneys and high office were the reward of the chosen ones and a cardinal's hat became the symbol of power. As a variant among the wealthy monasteries the begging friars sprang up, distinguished by being different. They might own nothing, giving away that which they begged; yet in time, the novelty of their position wearing off, they sought power in the old way, and both Franciscans and Dominicans grew wealthy. The powerful organization of the Jesuits with their remarkable *esprit de corps* also attracted many to the church, and happy indeed might he be who became their general, for the strength of his position made him no insignificant plotter against the might of kings or popes.

The tangled threads which through many years wove the fabric of the Protestant Reformation may not easily be disentangled so that we may say that this or that was the binding skein which knit together all the others, yet it is possible to distinguish by even a casual glance the operation of that will to power which springs from inferiority. In this light the sale of indulgences appears as the merest bagatelle. The Emperor Charles, scheming to establish himself more firmly by siding with mother church, the rival bodies of the Dominicans and the Franciscans, petty politicians seeking the side which should bring them most gain, the strong national feeling growing up in Germany, coupled with increasing resentment at what was felt to be papal abuses, a pope who seemed to want nothing but money to gratify his tastes for luxury and art and who was quoted as saying that this myth called Christianity was a profitable one—these and other lines of interest needed only a personality on which to center the conflict.

The peasant's son Luther, the monk, the doctor of philosophy, with his trenchant pen and his stubborn pride, afforded this personality. It is interesting to contrast those early years in the monastery during which Luther tormented his soul with doubts of himself, in which he could never convince himself of his purity but continually questioned his own worthiness of salvation and gave himself over to prayer and fasting, with the later years of firmness, of strength in spite of sickness, of conviction of righteousness, of fearlessness in doing anything which furthered his guiding fiction, here the fasting, trembling monk upon his knees, there the reformer, burning the papal bull in return for the burning of his books by the Pope's emissaries, the peasant's son, the monk, in defiance proclaiming himself the equal of the descendant of the de Medeci, of him who held the keys of heaven and hell. There is little doubt that Luther sought and gained abundant compensation for his early years of inferiority.

Among many other examples, we may choose to notice for a moment the Puritan fathers. The passenger list of the Mayflower was drawn chiefly from the lower middle class, the small shopkeepers, small landowners, petty tradespeople. These people could not afford the vices of the upper class, so they fostered a spirit of condemnation and, fleeing to America where they could be more important than in England, they created an atmosphere as joyless as their hearts desired. Perhaps they would not long have chosen such an atmosphere had it not been that they felt their superiority to be attested by their asceticism. Various other sects have sought refuge in America and repeated the phenomenon of becoming more narrow and bigoted in the very atmosphere in which they might be expected to develop tolerance. The explanation possibly lies in the necessity of justifying their own creeds to themselves by maintaining their superiority, and their thinking to maintain this superiority by continuing in the way that they have begun, through the accentuation of their differences.

Fifty years ago the missionaries went into China. They sought to convert all the Chinese. They gained access to and influence with the poorest and most unfortunate. A Chinese student at Columbia, when questioned for an explanation, replied that naturally the upper class people had no desire to change the *status quo*—i.e., they were already superior and needed no new religion to enhance their position. The poorer classes were taught by the missionaries and given jobs at the missions until the term "rice Christians" grew up, expression of a popular belief that many were converted to the faith in order to obtain the benefits the missionaries offered. The educated natives

mounted higher in the social and political scale, so that today in China it is respectable to be a Christian. The inferiority complex has obviously been an important factor in the adoption of the foreign religion.

Out of lowered self-esteem rises the struggle for self-assertion. The man who feels himself sexually incompetent may turn misogynist, asserting himself by denying importance or attraction to women. The neurotic outburst of various purity movements, as well as the present "blue law" agitation, may to considerable degree be explained on the basis of the inferiority complex. One of the groups figuring in such movements is composed of those who, having tasted the joys of the world and feeling peculiarly the urge of the flesh and the devil, fear their own powers of control and seek to elevate themselves by dragging all men down to their own level of infirm purpose. They who see in a glass of wine the inevitable approach to a drunkard's grave, or in a Sunday movie the sure way to hell, imagine their own end, and to prevent the dreaded lowering of their own ego-consciousness which such a realization of inferiority should logically bring, declare that all men must follow that same path of degradation. Freud constantly emphasizes the fact that what is taboo is that which is desired, that we fear what we want. In addition to the class of rounders or near-rounders now reformed which is concerned with making the world good in spite of itself, there is the other group, also motivated by *minderwertigkeit*, of those who have never dared to be wicked, but always wanted to. These people, particularly, want to put human nature in a strait-jacket because, having never experienced them, they regard the fruits of wickedness as so much more alluring than they really are. It is this class that groans over "the wild young things," it is this class that looks on at dances and shivers with horror—the conscious expression of their repressed delight. Brill studied the results of a questionnaire on the subject of dancing and found that gross sexual feelings were chiefly reported by the on-lookers.

These two classes, the reformed rakes and the fearful ones, may not embrace all the patent-medicine reformers—they obviously comprise a great part of the total. They feel a tremendous responsibility for regulating the morals of the community and for taking care that their neighbors have no better time than themselves. Ceaselessly they make rules. In America they make laws. They are doing just what Adler says is done by the neurotic with a strong inferiority complex, binding themselves round with innumerable guiding fictions,

rules of conduct which shall enable them without hesitation to say that this is absolutely right, that absolutely wrong. They seek security from their own inferiority by a supporting network of prohibitions.

We will not pause here to make out what could be a very good case for the proposition that man's familiar conviction of sin rises directly from the feeling of psychic and somatic inferiority.

Let us briefly consider what this inferiority complex has done to the relation of the sexes, especially as regards the various forms of marriage. It has, of course, made rules, many rules. In one place that men shall exchange their wives on feast days, in another that young girls shall earn their dowries by living in the men's houses before marriage, in one that a man must marry his brother's widow, in another that widows must earn their livelihood as women of the streets, in civilized countries that women are divided into the good and the bad and that one shall be man's wife, the other his prostitute. Rules vary from place to place, degrees of incest vary, but the fact of incest, the fact of regulation remains. Nature's rules of seasons and of satiety have been discarded or distrusted by man, and before the elemental fact of sex he is terribly, pathetically afraid. Wandering into the realm of pure speculation we may surmise that the mystic fall of man, the unlimited sexuality which is hypothecated as arising after his attainment of the erect position and the development of the hand, has left a scar upon man's psyche, or has transmitted an undying fear through the racial unconsciousness. However that may be, certain it is that man is as pitifully afraid of sex—perhaps as absurdly afraid—as is the untaught savage who fears in the roaring of the thunder the threatened anger of the gods. He has felt himself so inferior before this great current of affectivity that he has desperately, blindly, sought to build up levees, dams, any form of protection, without ascertaining whether he is protecting the weak points or merely reinforcing the strong ones, seeking to restrain the river and prevent its overflowing the banks he has perhaps driven the channel deeper than need have been. The denial of sex, with the accompanying hyper-consciousness of sex, constitutes some of the ugliest excrescences upon American life.

The marriage vows were underwritten by the inferiority complex. If man completely trusted his own powers of attraction, the legal and religious demands of fidelity would sound like a tautological effervescence. Monogamy, with its accompanying prostitution, has developed into a system of locking two people into a narrow confine, with an underground passage usually available only to men. Those men

of greater sensitivity who have found the underground passage distasteful are equally hemmed in with the woman. The loveless man or woman who desires to keep the outward semblance of marriage may make escape practically impossible for the other. Such petty tyranny must be regarded as attempted compensation for sexual inferiority. It is, of course, quite possible that the inferiority complex will always prevent men and women from feeling secure without binding themselves to others and others to themselves. Men have lived so long in caves that some, perhaps all, have learned to fear to walk in open fields. If the first law of science, which is experimentation, could be applied to this problem, it might be possible to determine the extent of this agoraphobia of the soul.

Adler writes: "It is clear that this sort of psyche, directed as it is with especial force toward a heightening of the ego, will, aside from specific neurotic symptoms, make itself conspicuous in society because of its evident inability to adapt itself." There have always been revolutionary groups conspicuous for their inability to adapt themselves to the existing order. Two such groups today immediately come to mind, those represented by the proletarian and the feminist movement. The feeling of inferiority back of the labor movement will not be discussed here, beyond the suggestion that "*minderwertigkeit*" creates a desperate craving for security, and that nowhere in the world today is there security for labor. In regard to the woman movement, or problem, it is evident that through centuries of being regarded as the weaker vessel women have developed a tremendous inferiority complex, and that the radical feminist movements are a protest against this.

Men have for a long time helped women elaborate compensatory fictions of the glories of being a good wife, a good housekeeper, of the sanctity of being a mother, whether good or bad. But all the defense mechanisms of duty and fine phrases ceased to work the moment the Industrial Revolution began to secure to women the leisure to survey their condition and find out how unimportant they were. The old compensations no longer compensated. They had heard so often that the hand that rocks the cradle rules the world that they began to wonder if that were the only way they could rule the world, or if all they could do anyhow was to rock the cradle. A terrible doubt took possession of the feminine mind. They began to take stock of what they were doing and why. They found that their bodies were esteemed for the purpose of bearing men. Had not the great Napoleon declared women to be the possession of men, just as

the fruit tree was the possession of the gardener? Had not Luther proclaimed, "If woman die from bearing, let her die. She is there to do it"? Did not church and state demand that they produce "food for guns" and later "food for mills"? Their physical effort and a certain slight intelligence was also of use in making men comfortable. But their value as thinking individuals appeared to be practically nil. They began to wonder what they were getting out of it all. It is always a moment pregnant with possibilities when any part of an organization draws to one side and begins to wonder what they are getting out of it. To the women there came a mighty impulse to do something for themselves. It was not an impulse to do something against men, nor even to cease doing things for men. But they were driven out of the home to satisfy themselves that they could do other things than serving men. They wanted to rule the world by other means than the cradle. That same cradle loomed in the way; so long as it had to be rocked, it had to be rocked, and that was all there was to it. So the cradle was stored in the garret, and that creature, woman, appeared in a world hitherto acquainted only with girls, old maids, and mothers. And woman began slyly to wonder if the human race were worth perpetuating unless human individuals could have some sort of adequate life.

Development became the cry, self-development, the unfolding of personality, freedom! Glorious watch-words, new guiding fictions, the old inferiority feeling demanding a maximization of the ego-consciousness in another field. Now women are beginning to find that being a man's secretary involves almost as much slavery as being his wife, that working all day in a store or factory is not precisely synonymous with freedom. The man's world they have invaded is not much more satisfactory than the woman's world they left. However, they can not stop at their present half-way stage, nor can they return over the old path. They can not stop, no matter what happens to the "sacredness" of the American home, no matter how the birth rate falls. The will to power must drive them relentlessly on until they have struggled up to the last distant height of endeavor (to find it in the end perhaps only a humble plateau), until they have proved to themselves that they can do what men can do. In a universe offering room for variation it may be unfortunate that women have taken men for models; however, at present, the achievements of masculinity are the only possible compensation for the gnawing sensation of inferiority. When women have proved to themselves that they are the equal of men there will be no problem in proving it to men. The

lingering, politely repressed masculine feeling of superiority is based on the fact that women still feel it and by their imitation, even more than their revolt, acknowledge it.

On that unhappy question of superiority the following suggestive remarks are quoted for whatever they may be worth. "May it not be man's fear of the feminine principle itself which all unconsciously has driven the male to assume this superiority and swagger, a completely masculine protest, to use Adler's phrase, and to force the woman into the rôle he wishes her to play, for all nature affords proof that the female is not the passive dependent creature to which man has attempted to reduce her, but the dominating force, using the male for her own purposes, that of the race. . . . In self-defense may not the male have turned on her in order to preserve himself as an independent entity and to prevent himself from being absorbed by her?" (Dr. Beatrice M. Hinkle, "Arbitrary Use of Terms 'Masculine' and 'Feminine,'" *PSYCHOANALYTIC REVIEW*, 1920, pp. 29, 30).

When women have tried out the new forms of compensation and found them perhaps no more satisfactory than the old, they may with men come back to one or both of two very ancient forms of compensation. A new religion may arise, with more satisfying promises of immortality, with more nearly absolute assurance that the incompleteness of human life will be rounded out and made whole in another world. Or men and women may turn to the child and, through their dreams and labor for the greater life that he shall lead, find compensation for their own inferior lives. These two forms are deeply rooted in man's emotional life and must arise again and again among the fluctuating forms that change with the customs and inventions of the times.

Two other considerations will close these desultory remarks. It is well-known that the various animals which have lived upon this earth were unevenly equipped in powers of protection. Those not developing adequate compensatory devices or characteristics lost out in the struggle for survival. The tiny eohippus could not fight, so he learned to run away, and developed incredible swiftness. The puny creature, man, learned to stand upright, to grasp a stick, to hurl a stone. The upright position alone gave him a tremendous advantage over his enemies. But it was the opposition of the thumb and fingers, the use of the hand, which taught him ingenuity along more lines than other animals could know. Associative memory aided him. The neoencephalon, the new brain which changed the shape of man's fore-

head, may be said to have developed as the compensation for his inferior physique.

The last consideration is also a question of the brain. If the brain must always offer man the chief compensation for his very inferior body, then education, rightfully considered, is but the process of discovering suitable compensation for each individual. Viewed from this standpoint, the folly of education *en masse* appears, and also the necessity of offering the growing child freedom as well as facts. Only through adequate compensation can that mythical creature, the normal human being, be approximated. The social scientist, interested in the functioning of intelligence in social life, has need to give his critical attention to education in the attempt to discover adequate, socially valuable compensations for the inferiority complex, instead of the all too frequently inadequate and harmful forms of today.

A PSYCHOPATHOLOGICAL STUDY OF FRANZ MOLNAR'S LILIOM

BY GREGORY STRAGNELL, M.D.

NEW YORK

When *Liliom*¹ first appeared in 1909 the play was a failure. Bewildered audiences rejected it, although it was the product of a favorite playwright whose other works, some tinged with fantasy, they thought they understood. Here, as in other plays, the author has blended fantasy and reality with such skill that at first glance it is difficult to separate them, a state of affairs frequently encountered in the mind of the neurotic.

I shall divide the play into two distinct parts, a separation which at first may seem arbitrary. We shall see that when Liliom at a certain point in his life is confronted by problems which seem to be insurmountable he goes into a profound retreat. Examples of similar situations are seen in the neuroses. Again we see that sleep is frequently utilized as a hiding place from reality. One hears the expression, "I sleep to get away from my problems." So we can look upon Liliom's method of escape as we like—sleep, neurosis, or just a projected fantasy. At a certain period in the play we find him out of work, his wife is going to have a baby, and his pal, Ficsur, proposes that they commit robbery. He sees his way out of the problem, yet he has not the courage. This is the situation at the end of the third scene, when he lies down on the couch and buries his head in a pillow. From this point on we can look upon the play as a fantasy of Liliom's. We can follow him attempting to fulfill his wishes, encountering obstacles and even creating a fantasy heaven. We can call it a dream, for many dreams are not unlike this one. After noting this division, I shall handle the material in the play as a whole and analyze certain points as they appear and present some of the underlying motives, cravings, and dynamic factors. Certain acts and situations shall be considered as symbolic. From this point of view many obscurities are clarified and the entire play gains co-

¹ Molnar, Franz: *Liliom*, A Legend in Seven Scenes and a Prologue, New York, Boni and Liveright.

herence. The title of the play, *Liliom*, a legend, gives us a clue to the fantasy content. A legend tends to represent reality through the use of symbols. These the legend has, in common with folklore, the myth and fairy stories.

THE PLAY

Liliom, literally translated from the Hungarian, means Lily, which is a synonym for a tough. He is employed as a barker for a merry-go-round in an amusement park in Budapest, where he fulfills the dual function of bouncer for the undesirable and of entertainer for the young girls who are sought as patrons. Two of these girls, Marie and Julie, have been riding on the merry-go-round and Mrs. Muskat, the owner, is offended at the attention Liliom has shown to Julie. She follows the girls after they have left and upbraids them, venting most of her wrath on Julie, on whom it seems Liliom has bestowed most of his attentions. Julie resents the accusation that Liliom has put his arm about her, and anyway he did it to all the girls. Liliom comes upon the scene and is annoyed at the domineering, possessive attitude Mrs. Muskat has shown in her quarrel. She asks him to throw Julie out if she should come to the merry-go-round. This order he resents and finally becomes interested in Julie. Mrs. Muskat discharges Liliom, who in turn intimates that he will beat her up as he did "that Holzer woman, who I sent to the hospital for three weeks." When Julie attempts to console him he tells her not to pity him or he will give her a slap in the jaw.

Liliom asks the girls to wait for him while he fetches his clothes. Julie decides to get rid of Marie and finally is left alone with Liliom. She knows she will lose her job by remaining out late. Liliom and Julie are left alone in the park. He finds out she is hungry, yet she refuses his invitation to supper. In trying to find out the kind of girl she is he braggingly says, "I can have all the girls I want. Not only servant girls, like you, but cooks and governesses, even French girls. I could have twenty of them if I wanted to."

Two policemen making their rounds question Liliom and Julie. One of them warns Julie that she is in bad company; that all Liliom wants is her money; she had better go home.

In the course of the conversation Liliom asks her if she would be afraid to marry him. She says, ". . . if I loved any one—it wouldn't make any difference to me what he did, even if I died for it." Later he asks her, "Suppose you had some money and I took it from you?" "Then you could take it, that's all." This scene closes with the

white acacia blossoms drifting down from the tree to the bench. Liliom speaks, "white acacias," to which Julie replies, "the wind brings them down."

Liliom and Julie take up their abode in a shack with Mother Hollunder, who is Julie's aunt. For two months they live there. Liliom refuses to go back to the merry-go-round, although Mrs. Muskat asks him to return. He refuses to do any work. He beats Julie, who defends him, saying, "He is not bad and can not do any work because he has not learned a trade." She insists that Liliom's beatings do not hurt her. Liliom has found a pal in Ficsur. While Mrs. Muskat is urging him to return to work Julie takes Liliom aside and hesitatingly tells him that she is going to have a baby. He is thrilled at the prospect—he turns down Mrs. Muskat's offer, for he has been told by Ficsur that a lot of money can be made by illicit means—a robbery. He addresses himself and his old life when he turns to the merry-go-round and exclaims, "I am going to be a father!" He flings himself on a sofa and buries his head. Julie covers him with a shawl and the scene closes with the droning of the organ.

At this point it may be said that he goes into a psychological retreat, a dream, or a neurosis. He is beset by his problems. In his unconscious he attempts to work them out in the scenes that follow and he goes from one to the other, ever failing to fulfill his desires on account of the obstacles, and each time goes into more profound retreats.

I shall proceed with an analysis of the play from this point on, and then deal with some of the material in the preceding portion—the part dealing with reality.

THE FANTASY

Liliom seeks security, he can reach his goal only if he has money. We find him in consultation with Ficsur. The two of them, between the refrain of a thief's song, which is a cloak to prevent their being overheard by the people in the studio, discuss the project. Julie hovers in the background. We shall look upon her as a dual figure in reference to the proposed crime. It is for her he wants the money and yet he knows she would oppose the methods which would be used to secure it. In disclosing his scheme, the robbing of a cashier at a lonely railroad embankment, Ficsur suggests that a knife be run through the man's ribs. Liliom does not like the idea of killing the man. He asks, "Does he have to be killed?" Here he

shows the cowardice which is always present in sadistic states. The underlying fear is compensated by the sadism. While the discussion of the technic of the robbery is going on a policeman enters. We see symbolized the father emerging from the background. He wants a picture of himself, symbolically seeking his son. Liliom's attitude toward the father is an ambivalent one, fear and hatred. He is fatherless and has an augmented hatred for the symbolic father who represents the law, the law which makes him a bastard. This is shown clearly in the embankment scene which follows. Here the policeman is the father who represents the law which may step between him and his object—money. The details of the robbery have been decided and Liliom has stolen a kitchen knife and hidden it under his jacket over his thumping heart. Julie detains him and tries to find out what he has concealed. He tells her he has nothing but a pack of cards. This pack of cards plays a rôle on two future occasions in the fantasy, each time furnishing the nucleus for a subterfuge when Liliom is on the brink of achievement or discovery. Each time the act which is to follow embodies a vital conflict.

In the fourth scene we come upon an embankment, in the center a red and white signal flag. Here the conflict raging within Liliom is symbolized. The red deed to be committed and the white state of inertia he has been in during his unemployment. A red signal lamp gleams, portraying his sadism. In an earlier scene one of his admirers presents him with a red carnation and later we shall see red appearing in his punishment. Liliom and Ficsur watch the vanishing train. Liliom is fascinated by the snorting engine. "When you stand there at night it snorts past you and spits down," he remarks. "Yes, the engine. It spits down. And then the whole train rattles past and away—and you stand there spat upon—but it draws your eyes along with it. Yes—whether you want to or not, you've got to look after it—as long as the tiniest bit of it is in sight." In this graphic representation we have much revealed of Liliom's problem.

The engine which snorts and rattles and spits down and goes on "to Vienna and farther" represents his father, who came and was responsible for Liliom and went away, spat down on Liliom and his cast-off mother. Then society took over the father's attitude and ever since had been spitting down and looking down on Liliom and then on their way. "Swell people"—who "read newspapers"—"and smoke cigars" and "inhale the smoke." This was Liliom's subjective attitude toward society and centralized in the symbolized attitude toward the father. Here we get the beginning of Liliom's

great feeling of inferiority; an inferiority which led to a compensating mechanism—his sadism. The speeding train symbolism is overdetermined. It also represents the possibility of flight from the situations which he could not face.

Everything in the play tends to show that Liliom's inferiority was of a sexual nature and more definitely originating in the gonadal sphere. His fatherlessness caused him to wonder about his sexual origin. We see his compensatory mechanism displayed in many ways; in his strutting about trying to intimidate others; in his many sexual conquests, to convince himself of his potency, and finally in his intense glee at the proof of his potency when he learns that Julie is to have a baby. His joy is not due to the coming of a new love object, but solely to the assurance of his ability to beget the child, thus stilling his unconscious doubts which had gnawed at the core of his being and which had been responsible for his apparently irresponsible behavior. Here we have a clue to one of the underlying factors in sadism—gonadal inferiority. The gonadal compensation finds outlet in the muscle erotic which on a physical basis releases tension. This release of energy is analogous to that of the sexual act, yet belonging to the lower infantile pregenital levels. For a male to exhibit a certain amount of aggression is considered normal. This is tied up with the archaic "marriage by capture" or the general attempt of the male to subjugate the female. On the other hand, for the male to seek a certain amount of energy release through the vicarious muscle erotic route is related to the general muscular development of the male. The sado-masochistic component is so manifest in Liliom that it may be well to explore for some of the fundamental causative factors. Frequently we see boys inflict pain on the mother. This tendency we usually find associated with exhibitionism or a desire to attract attention. Being bad or quarreling with the mother will frequently attract more attention than being good. It causes concern. In these cases we find that "being good" or doing the done thing is avoided partially from a feeling of inferiority and partially as a gratification of the infantile tendency to attract attention. The pain caused to the mother or the female is closely associated in the child mind with the actual sexual act.

To return to Liliom. He is fascinated and must watch the train. He wonders. He wonders about his own paternity. Who can the father be who intimidated his mother, spat upon them and thundered by?

Again we encounter the playing cards. This time on the brink

of the crime. The two would-be assassins play cards. The game, starting with a few coppers, finally causes Liliom to lose all of the proceeds from the plunder to be. He loses before he has secured the spoils.

The victim finally appears, but he foils the attempt at robbery. The police appear and Liliom attempts to run away. He finds that escape is impossible and plunges the knife into his own breast. He seeks a final retreat—death. As he was left fatherless, so he attempts to leave his child without a father. Completing the pattern, another frustration and another retreat. This final act is the prostration before the potent father imago—the law.

The attempted suicide did not result in immediate death. He is brought back to the studio and endeavors to explain to Julie. He speaks of the final reckoning. He is trying to square himself with his conscience. He tells her he beat her because she cried—on his account. Then his inferiorities come to light. "I never learned a trade—what kind of a caretaker would I make?" He refused to go to work, as so many neurotics do, for fear of showing up some deficiencies, so they rationalize by saying they are too good for the job—they are "artists." This shows an additional compensatory mechanism on the positive side. The artist implies a superiority. Liliom further discusses this subject when he says: "It's true, I'm not much good—but I couldn't be a caretaker—and so I thought maybe it would be better over there—in America—do you see?" Flight, further flight was contemplated. And in his final speech doubt appears, the life-long doubt he had had of himself, and reflected in turn to all those about him. ". . . I was right . . . you mustn't always be right—Liliom can be right once, too. It's all the same to me. Nobody's right—but they all think they are right. A lot they know!" Doubt, defiance, and an effort to prove his potency—his being right.

In Julie's speech to the dead Liliom she confesses her love for him. He beat her—yet she loved him. I shall discuss this masochistic mechanism in Julie at another place. She was the complement to him. That is why she sought him out even though she knew of his brutality. She foresaw unconsciously what was to come when she spoke of the falling white acacia blossoms, blown down by the wind. The white blossoms herself, and he the wind. Freud² discusses this mechanism of masochism in great detail and he shows how the "being beaten" has a direct sexual significance.

² Freud, A Child is Being Beaten, *International Journal of Psychoanalysis*, Vol. I., No. 4.

Death does not bring the retreat Liliom sought. The hounds of heaven snatch him away from his looked-for security. [One of my patients recently had the obsession that she would live on forever, the others would all die (find security) but she would live on (be obliged to face her problems forever)]. There was that constant fear that he could not succeed in meeting his obligations due to his feeling of incompetence, nor could he completely escape.

So Liliom is arrested by God's police. His concept of heaven is based on his projected idea of a class heaven, as revealed in his discussion with Ficsur. For him there are only the magistrates, and so he is punished by his own concepts. God's police tell him that he is wrong when he thinks "that simply by thrusting a knife in your heart and making it stop beating you can leave your wife behind with a child in her womb." His conscience devises its own punishment.

He is led into the suicide department. (The relationship between sadism and suicide³ has been discussed.) Here he encounters various qualities of suicide. Even here the various levels of self-destruction have a class quality. When the magistrate bids him to "stand up" Liliom resents his being treated as inferior to the suicide who preceded him to the docket. "You said *please* to him." On being questioned his bastardy is revealed. He was called "Zavocki—after my mother." The magistrate tells him the knife will be returned to him when he returns to earth. What! Even here no refuge. "Do I go back to earth again?" he asks in astonishment.

The only wish which he expresses is to be able to "break Ficsur's head for him." Ficsur who ran away and left him to face his problems alone. When he is pressed as to what his real wish is, when he is told that he must first earn his rest, he tells the magistrate that "I want only—to sleep." If he could only sleep. If he could only have a final retreat which even in heaven is denied to him. When further questioned he tells the magistrate, referring to Julie "... and because she was right I couldn't answer her—and I got mad—and the anger rose up in me . . . and then I beat her." He could not face the wrong he felt in himself. It would emphasize too strongly his feeling of inferiority.

The kindly magistrate tells him he died because he loved Julie—but Liliom reminds him he died because he would not be a caretaker. He could not face his own cares. Liliom was right. He did not

³ Swan, quoted by Arthur H. Ring, Boston Medical and Surgical Journal, December 1, 1921.

want to be a caretaker, for he felt that he could not come down from the station of "barker in an amusement park." He tells the magistrate that "any roofer can fix a roof. It's much harder to be a barker in an amusement park."

He is told that he will have to spend sixteen years burning in the crimson fire until his child is full grown. He is punished as he should have liked to see his father punished. Here the hate mechanism and the repentance compensation is shown. An interesting point in passing is the red fire. The red is a symbol for his hate, for his sadism, for his regret, for his self-punishment. Fire and water have been used from darkest antiquity as methods of purification by lustration. Certain American Indian tribes leap over burning fires at ceremonial rites; the burnt offerings at the altar; the cremation by burning in primitive tribes was a common custom, and finally the notion of purification by fire in hell comes from this same lustration ceremony. Many other cult ceremonies are related with fire and burning.

Liliom is to burn for sixteen years and be put to the test of returning to earth to do a good deed for his daughter when she has attained womanhood. He is to find the method by himself. No aid will be given him. He must work the problem out by himself. How like the neurotics who go along for years with conflicts surging in their souls. Hatred and doubt, repentance and self-torture, and then when they attempt a solution—failure. Failure from inability to effect an adjustment from a feeling of inadequacy.

When the sixteen years have passed the heavenly police (cultural conscience) bring him back to earth to solve the problem by doing a good deed. He meets his fatherless daughter. He finds that Julie has woven a myth-like story about his daughter's father—himself. Any allusion to the real character of Liliom which would tend to disillusion Louise his daughter is bitterly resented by Julie. He tries to gain the interest of Louise. For the third time he resorts to the playing cards when in the midst of a conflict, and something is at stake. In the first instance there was the danger of discovery by Julie of the secreted knife; in the second his fear of being caught in the robbery, and finally the danger of not being able to do a good deed for his daughter. The cards are used as a talisman. Primitive peoples and children frequently resort to this form of animistic protection. Liliom, who did not have enough confidence in himself due to his feelings of inadequacy, tried to summon the cards to his aid, to bring him luck. His trust was misplaced. They proved an evil

talisman. Failing in this effort, he shows her a star which he has stolen from heaven. The star is wrapped up in a red handkerchief. Again we encounter the symbolic red and white. The white for his own impotence and his daughter's purity and masochism, as the white acacia blossoms represented the mother, and the red sadism (infantile energy) and punishment. When Louise insists that he be off, he slaps her! He reverts to his sadism, to his infantile sex expression. He is unable to master the situation. His anger (with himself) at his inability of not being able to do what he should like comes to the surface and the tension is released by the slap or the blow. The muscle eroticism is brought into play. Muscle eroticism belongs at the lower levels and is closely allied with the mucous membrane eroticism of childhood. It also falls into the lower archaic levels phylogenetically when intense muscular effort was associated with the physical pursuit of the sexual object, and also when muscular effort was one of the few avenues of sublimation for the sexual impulse of primitive man.

Before we dispose of Liliom I should like to go back to a point raised in regard to the gonadal inferiority of Liliom as being one of the main factors in his behavior. So far I have left it on a purely psychic basis. There is one rather convincing point which would tend to show that there was an actual organ inferiority back of this which was reinforced by the circumstances of Liliom's conditioning. We know that deficiencies in the gonadal chain in the male lead to pituitary compensation. This is shown in the eunuch and in various organic gonadal inferiorities. Recent workers in endocrinology in studying the physiological functions controlled by the pituitary have rather definitely proved that this gland is the seat of periodicity for the organism. Appreciation of rhythm and anything pertaining to time are controlled by the pituitary. The innate musician or poet has a well-functioning pituitary. Here we have a clue to Liliom's choice of occupation as a "barker" and "bouncer" on a merry-go-round. The music led him to his choice of occupation, his pituitary cravings for rhythm and music being gratified. As a "barker" his infantile exhibitionism and oral erotic were satisfied. As a bouncer he incorporated his sadism into his occupation. As a further note of interest, Dr. Swan² of Cambridge states that atrophied testicles are frequently found in men who have committed suicide. "The antithesis of the wish to beget life is to destroy it."⁴ There we have epitomized the bipolar attitude so

⁴ Ring, Arthur H., *ibid.*

well shown in Liliom's joy at being able to beget a child and yet his craving to take his own life.

Julie knew that she had found what she had unconsciously sought in Liliom. She could die for the man she loved. This is beautifully exemplified in the scene between Louise and Julie after Liliom has struck Louise. She tells her mother, "Mother—the man—he hit me—hard—but it didn't hurt—it was like a caress . . . just as if he'd kissed my hand instead. . . ." With these words she hid her face. The blow is as a kiss, an infantile erotic manifestation, a pregenital erotic which is an outgrowth of the suckling erotic of the infant. The reason she hid her face was the unconscious shame she associated with sexuality which was being repressed and gaining an outlet through symbolization. Children think of sexuality as an assault. That is shown by the frequency of assault dreams in girls. Julie's final words are, "It is possible, dear—that some one may beat you and beat you, and not hurt you at all."

So we can look upon *Liliom* as a tragedy of souls unable to fit into the world of reality. In their attempts at reliving their infantile patterns they were goaded on by infantile trends which came out one time in this way, one time in that way, but always there was an endeavor to relive symbolically the days of childhood and yet never knowing what it was all about.

CONVERSION EPILEPSY

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The wish to realize a finality, in the diagnostic disposition of human ailments, has always been an expression of the universal tendency of the human mind to systematize its knowledge. The ease of rationalizing, by the logic of analogy, leads to the grouping of like with like. Apparently similar masses of phenomena are labeled and docketed and made identical by force of thought. Once catalogued, tradition supports conviction, and conclusions become premise facts for succeeding thinkers, and review is abolished.

No class of symptom data has been subjected to this process of categorical molding in greater degree than those convulsive phenomena and consciousness defects which go to form the concept of epilepsy.

Whatever may form the central core of this massed phenomena is not yet evident, but psychoanalytic approach has begun to split off a portion of this mass, and to appropriate it to itself as properly belonging to the general concept of a neurosis. Certain epilepsies conform to all the criteria of the neuroses and respond to the analytic therapeutics of a neurosis with equal success. For purpose of identification these neuroses may facily be ticketed conversion epilepsies.

Such a case of "conversion epilepsy" because of its resemblance to the accepted idea of an idiopathic and incurable convulsive condition, because of its mistaken identity from the viewpoint of treatment for a period of fifteen years, and because of its relief by analytic procedure in the course of six months, and the maintenance of freedom from convulsion during a succeeding two years, and at the present time—such a case seems appropriate for use in illustrating certain of the mechanisms of the neurosis as formulated by the new school of American Psychopathology.

Although the convulsive seizure dominates the picture of an epilepsy, yet the intrinsic reaction which is the fundamental fact is a defect in consciousness. "Disturbances of consciousness of the general nature of assumptions of less clear conscious states tending to unconsciousness represent a distinct reaction type" (White).

"Unconsciousness is a flight from reality just as drunkenness is, only it is a more successful flight and so represents a much greater necessity and therefore a more serious lack of capacity for adaptation" (White). "While the general principle of the reaction by unconsciousness is that it is a flight from reality, nevertheless the reasons which make such a flight necessary are different with each individual." "The particular reason in each individual case is exquisitely personal" (*ibid.*).

Reality is fled from because it is pain-producing. The pain arises from the impact on consciousness of the total reaction of the organism to reality as interpreted by its proprioceptors. This total reaction involves the reality contact on the receptive inlets, the emotional visceral and mental preparations, and the reality resistance against the application of the mobilized energy through projective outlets. Pain may arise from any one or from all of these phases of energy transformation and discharge.

A toughness to endure emotional pain seems to be a prerequisite of civilization. Excessive tenderness is the secret of the asocial conduct of the neurotic. Whether this tenderness is a defect in germ plasm or an acquired characteristic remains open to decision.

The patient, whom we will call A., is a girl, aged thirty-three, by occupation a clerk. Frequency of major attacks had recently incapacitated her for active work. General convulsive seizures had appeared at sixteen. Economic necessity had forced her to work at nineteen. She became a capable clerk, but the office confusion incident to her frequent convulsions had led to her release from the first occupation at twenty-four. Her mother's death about that time was attended by an exaggeration of her symptoms. She, however, doggedly refused to give up, got a new job, and in spite of daily "panics," daily minor convulsions, and frequent typical epileptic seizures, attended by injury, tongue-biting, after-headache, and stupor, she kept at work until the handicap proved too much for her physical powers of endurance. The constant apprehension of an attack and the resultant anxiety kept her in an emotional maelstrom.

Later investigation revealed the preëpileptic years as falling into two periods. A period beginning at seven of great emotional stress with conduct of the anxiety type, a second period beginning at thirteen of petit mal and minor convulsions culminating in grand mal at sixteen.

Analysis demonstrated a continuity of character from first to last, dependent on the phyletic synthesis of experience organized into the

psychic structure of character. Action patterns of energy discharge from the beginning were integrated as parts of this structural character. Out of experiences arose symbols, which acted as containers of the ambivalent forces of the experiences. These action patterns, infantilely appropriate, and these symbols, also infantilely appropriate, became fixations, and were carried over into mature life as inappropriate and handicapping means of energy formation and discharge for her adult life. That is to say, there was psychic anachorism and anachronism.

In this case the "conception of the unconscious as a container of the phyletic history of the organization of the psyche in action pattern symbolization" (White) was fully borne out. This was true of the correlative "that standards of conduct are an integral part of the action pattern symbolizations" (*ibid.*).

The repressed emotion in this case was the result of that form of fear retraction of the organism known as shame. The primary determinative instinct was the pleasure motive of infantile sex desire. The temptation object as a symbol rapidly became ambivalent, and although the desire component served as a determinative, yet so overloaded was it with the higher psychic level product of shame, that neither in conscious reverie, deliberate thought, associative recall, nor dream could the temptation symbol exert any dominant affect but shame. It was as if the ambivalent ratio of pleasure to pain had become 1 to 1,000. The release of the sex instinct has never passed beyond the stage of mental tolerance. The relief of the patient seemed to depend on the neutralization of the shame reaction. There never has been any evidence that the convulsion served as the surrogate for sex satisfaction.

In handling this case the chief therapeutic lever was the idea "of extending the field of conscious control" (White).

The physician was faced in the beginning by the last psychic formation, the maze of the vicious psychic cycle, where the convulsive pantomime had become the symbol of shame, and each convulsion increased the fear, and each fear hurried on a convulsion, the nuclear complex functioning as a perpetual intake valve, by supplying new increments of energy, without revealing its hidden reservoir of supply.

The efforts of the patient were all in the direction, by every dexterity, of keeping her feelings free from shame. To forget each attack, to occupy her mind with antagonistic material, to hold each muscle as stiff as a sentinel, and to move like a jester on the brink of

a precipice with his cap and bells over his eyes. To extend the conscious field of perception and at the same time to develop a toughness to withstand this perception was a preliminary exercise. The family physician in the case was of untold value as a coadjutor in this preparatory stage.

The deeply grounded idea on the part of the patient that her ailment was the result of an ingrained explosive disease which had to break out at intervals had to be dissolved. The replacement of this by the idea of the convulsion as a gesture in response to an environmental attack masked by the symbol was greatly aided by the fact that a test word was found which would initiate a convulsion. This proved convincing to the patient—enlisted her coöperation.

Conscious recall went back scarcely beyond the age of sixteen, and most indifferently at that. Her most active recall was about the age of twenty-seven, when she had been told that if she married she would bear epileptic offspring, or that a convulsion would surely terminate the pregnancy prematurely. Her work had then become her whole life, and gradually that had been taken from her. She was very miserable.

Her family consisted of a father, mother, a younger sister and brother, and an older sister and brother. The father was stern, given to sudden rage, and was a terror-producing symbol of authority. The mother was gentle, submissive, showing signs of great anxiety when worried, and ruled by registering anxiety. To cause worry to mother was a retroacting punishment. The patient was a sensitive, affectionate child, somewhat hurt by having to wear her sister's old clothes. She was always afraid of the dark.

There was a complete amnesia to direct questioning concerning any critical incident in childhood. It was through the presence of a bunch of laurel in a vase on the physician's table that a clue was uncovered. The sight of the flower produced a panic. By "panic" the patient indicated a combined medley of sensations, including an epigastric sensation, a whirl of thought, and the fear of impending loss of control. Later the word "laurel" was found to be capable of initiating a grand mal.

The idea "laurel" was used to develop an increased tolerance to mental pain. Gradually she was able to admit the thought and to endure the blind terror incident thereto. Finally in a nocturnal attack she deliberately introduced the word "laurel" and at once had a phantasm carrying an important reminiscence from the period of seven years of age.

This reminiscence was profoundly important both in itself and in the rent which it left in the amnesic wall.

This childhood episode was a drama in two acts. The first act concerned a play of emotions in the laurel thicket between herself, a boy of thirteen, and a neighbor girl. Imitation of the boy and girl led to a heterosexual incident between the boy and herself, the action pattern of which ended in pleasure and power sensations. This completed instinctive act formed of the boy B. a temptation symbol, which under substitution disguises was to recur for many years. It was to determine the entrance of heterosexual impulses into the affective field.

The second act of the drama resulted from the entry of the neighbor girl's mother into the home as the censor and informer, the resulting anxiety of the mother, and the consequential exercise of the father's punishing power. The mother said "she had disgraced the family." The higher psychic level reaction of shame now censorially amalgamated itself with the primary incident, producing an ambivalence in the temptation symbol. Thenceforth it became both a lure and a dread. The neighbor became the symbol of the censor and was to reappear many times in diverse guises. A religious element was somehow injected into the paternal symbol at this time.

The conduct of the child henceforth changed from moderate tomboyishness to a timid prudery and a sensitiveness to criticism.

The appearance of evil became important in avoidance. Shame thenceforth prevented any similar drama. She avoided the boy and the girl.

The first act of the drama as an action pattern had been completed and stored as determinative of instinctive satisfaction. It became a motive of dreams, but dreams ending in shame and terror. Night terrors appeared without memory of the cause of the terror. She would run to her mother in the dead of night, meet reproof instead of comfort, and was led to think she was somehow queer.

These dreams were to recur in clearer form later and to enclutch reality in their tentacles. The mother's prudishness and her own bashfulness combined to keep her in a great ignorance. At about sixteen she reproduced the incident in a dream where the symbol B. was carried by a neighbor. Her mother was horrified when she asked if conception could occur in a dream, reprimanded her for improper conversation, and left her terrified. After this she could not pass the neighbor's house nor meet him. About this time her mother said she would rather see her daughter killed than to meet the fate of a neighbor girl who had been in trouble.

The dreams were still recurring in modified guise at the time of admission. Then they concerned B. being found in her bed on retiring, or attempting to break into her room, always ending in terror-stricken flight and a profound shame on awakening. They never entered reverie.

The censor symbol, the neighbor girl's mother combined with her own mother, entered dreams as a landlady at the door. In reality, her mother reproached her for holding a boy's hand about seventeen, and a boy's mother had refused to let him go with her because she had fits. Thereafter meeting this mother or women like her or indeed a censor symbol would induce an attack.

Later still a man in the house where she lived became a symbol B. and caused great anxiety, terror dreams, and grand mals. All these are threaded on symbols arising out of action pattern one.

The second important occurrence was uncovered in association to a phobia for mad dogs which came back as a reminiscence from the ten-year age. At about the age of nine a homosexual play into which she was tempted by an older girl was discovered by her mother. She was told that she "was worse than a dog." That night after she was asleep her father came to her chamber and lashed her while asleep with his leather razor strop. She became almost mad with terror. The mad father and the word dog linked up in some way so that her phobia for dogs was emotionally identical with fear of him. At ten she would wait until some adult came along before she dared go to school. She would then tag along in his shadow, alert for sign of danger.

The father as a symbol of authority appears strongly from then on. The older girl become an ambivalent symbol of temptation and shame as had symbol B. Friendships with girls are made only with anxiety. And at the period of admission the employer as an authority symbol created panics and grand mals. Previously a school-master had fused with this symbol.

The third critical occurrence was remembered in association with the image of a cat which appeared as a part of the aura of general attacks. This came about the age of eleven. She was now a very timid, sensitive, shrinking child with a tendency to religiosity. Evil thoughts were rated as sins. Part of her duty was to bathe her younger sister. Once an irresistible impulse came to embrace the child, improperly as she thought. She overcame the wish, was ashamed of herself. But that night she had a dream in which her pet cat took the rôle of the sister. She awoke again terror-stricken,

developed a phobia of cats, would have nothing to do with her kitten, and became nervous if a cat came in the room. Later cats brought on panics.

The fourth occurrence which dovetailed into all the previous emotions of shame, the heterosexual act, the homosexual act, and the evil thought was one of voluntary muscle use. She was now twelve. The older children with some friends were holding a spelling bee around the fireplace. The mother was there. Each propounded a new word. She that day had heard a word whispered by giggling girls at school. It was meaningless to her. The word was the school-child argot for hermaphrodite. With some pride she offered it. It proved a verbal bombshell. She was hurried to bed in disgrace. She was unable thereafter to meet the boys who had been present. Moreover, she developed a slowness of speech, an endeavor to think twice before she spoke. Considerable tension developed in vocalization. Sometimes she feared she had misspoken and became confused. This fear of misspeaking later caused confusion in class recitation and seems to have motivated the spasm of the lips and vocal chords which appeared at thirteen as the first minor convulsion.

The shame attached to the word hermaphrodite was to gain still greater personal importance. She learned what it meant. About this time her first menstruation appeared. Her mother acted furtive and ashamed about it. The child thought it was a personal idiosyncrasy in herself. She thought it might be a sign that she was a hermaphrodite. She was not warned of a repetition. It did not recur for six months and then thoroughly alarmed her.

It was at this time that the first spasm occurred in school when the man teacher called on her to recite. Thinking that she was unnatural, that it might be revealed by a mis-speech, and menstruating at the time, she became confused in recitation and her mouth pulled. She used every effort to conceal her face. Later, when she could hold her face straight, her legs cramped and she could not rise to recite. These spasms seem to have been avertive muscular efforts to conceal shame. She was now thirteen.

Up to the time of the spasm her whole life was an attempt to avoid and to forget the elements of the past shame. After the spasm this began to usurp her thought with no abatement of the dread. About six months later she had a spasm of the arms at home and broke the dinner plates. She had concealed from her parents all the school nervousness. The family doctor is called. She is taken out of school and begins the life of a shut-in, avoided by the other chil-

dren. Her grandmother is overheard to say, "Poor A., she will finally go crazy." The child believed this.

From thirteen to sixteen she is kept from school, is avoided by other children, is under medical treatment, is pitied by the family, and is introspective and anxious. She is timid all the time, has terrorized periods, has local spasms of face or arms or legs with whirling of thoughts, but no general convulsion or loss of consciousness.

At sixteen medical opinion links up dysmenorrhea and increased nervousness at periods with uterine defect as a cause. She is sent into a hospital for a cervical dilatation. A gynæcological examination is made without ether. This becomes the determining moment of the flight from reality. She has a complete general convulsion with loss of consciousness upon this impact with reality.

From that time on the complete picture of flight from reality is structuralized as an action pattern to be used when the Plimsoll mark of emotional overloading is reached.

This unconscious action pattern is perceived by consciousness as the symbolic conviction of despair. It means unnaturalness, ostracism, incapacity, impending insanity, social pariahship, and ultimate dependence and failure. Life becomes a struggle to exist under handicap with the growing wish to die and be free. Why life is not simply snuffed out must be due to a deep phylogenetic anchorage in vegetative and archaic heritage.

From sixteen to thirty-three the record is the conscious struggle as outlined. Amnesia has ruled out the shame of immorality, an equal shame based on disease has taken its place. The character becomes *pur et sans reproche*, religious, puritanical, prudish, and rigid. Retraction occurs from all contacts with reality. Life seems simplified. If she were well all would be well. Heredity becomes a balm. The father has left the family Lares and Penates and wandered after strange gods. She is unnatural because he is unnatural. It is fate. But why should she who is blameless be thus punished? There is no answer but prayer. Prayer is all that remains. It is prayer she thinks that keeps her going, lame as is the progress.

The credit for the success in this case goes first of all to the family physician, who, being convinced where the high road lay, sturdily withheld the patient from turning back. In the second place to the patient who shouldered the cross of shame and wore it as a badge of courage. The analyst was only a mirror and a catalytic agent.

The fundamental lever of therapy was the extension of conscious

control. In the first place the extension of consciousness to wear the cross of shame with stoutness of heart in the midst of "things as they are."

In the second place, to extend consciousness to the horizon of the shameful childhood memories, and while recognizing that the shame they produced was an adult shame inappropriate to the time of their occurrence, yet because it was an existing shame, to accept and endure. To increase this endurance until they could be held in memory without a flight from them.

In the third place, to recognize that the present determining incident or person or thing was potential, because behind it lay the disguised symbol of the childhood drama. For instance, the employer who briskly stepped toward her to criticize her work was nothing in himself, but as a symbol represented the power of the angry father, the stern schoolmaster, and perhaps a deity. To make the symbol true to the reaction it was necessary for her consciously to imagine she was a child again. At once her feelings seemed appropriate.

Immediately, also, the absurdity of the reaction as an appropriate action of now and today became apparent and also became self-corrective. If she could hold her consciousness from the flight away from, a rapid dissolution of her panic occurred. Once the mechanism was revealed, tested, and proven, she began to stand on firm ground. She could not explain it to her family, but she understood it herself.

In the fourth place, she could extend her conscious control to the future, could anticipate that such a person would affect her as a symbol and could prepare for it. If necessary, she could discard her old device of do or die and physically run away. On occasion she has physically run away from the symbol of angry authority, and found that her consciousness remained intact and accepted physical flight as a security.

After the relief of the convulsions and the return of a security of health, then became evident how integral a part of her action pattern symbolizations her standards of conduct had become. Her character was in itself asocial, a replica of her mother's prudishness raised to the n th power. To adjust herself as an average human being to average society required a new assessment of her character convictions. It was necessary to continually rerate conduct. Standards which operated as convictions were found to reduce back to prejudices, superstitions, suggestions, rewards, and penalties associated with her phyletic experiences. The sanctity attached to the

parents, and the compulsion of filial obedience, with the horror of impiety, all had to be rewritten in consciousness.

At admission she was living with a sister and her husband and their small child. Unconsciously she had become dependent on their opinion. The original father and mother symbol was being continually reactivated. Of her own will, she decided it was best to live independently. This sacrifice of infantile dependence was, I think, the hardest conscious decision made. The making of it was a test of her growing toughness of mind.

At present there is nothing which a girl of her position in society or in employment does which she can not do. She has been promoted in her office, exercises authority over others. She mingles in society, dances, etc., with freedom. At thirty-three she is where she should have been at twenty-three. There is a regret for the lost years and the lost opportunities, but on the whole a compensation in present health, efficiency, and happiness which lends to the hope of the future a virility that it had never before possessed. The salvage of one such case, only, would serve as foundation for a therapeutic optimism. This case has, however, not been reported until identical results have been obtained in other cases.

It is my belief that from the general mass of epilepsies may be split off a selected group, termed for convenience "conversion epilepsies," which hold out a promise of repair by a species of psycho-analytic therapy based upon the principle of "the extension of the field of conscious control" which in its amplification and application is the result of American experience, and the credit of which is due to the practical founder of the new American psychopathology, Dr. William A. White.

EPILEPTIC TRAITS IN PAUL OF TARSUS

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The psychoanalytic study of Paul's career has confirmed the Nietzschean estimate of the morbid elements in the Apostle's character and creed. Pfister, for example, holds Paul's conversion to be a neurotic manifestation, and Paul's new theology to be a reaction-formation against his repressed desires.¹ The Apostle felt like a new man when Christ saved him from his obsessive ceremonialism and morbid scrupulosity. After his conversion Paul's Hebrew ideas were but cast into a Christian mold. Pfister's study of many phantasies of hate, followed by feelings of reconciliation, prepared him to find in Paul the Christian new affects about old ideas rather than a radical change of belief. Paul the Pharisee was full of morbid anxiety, which he later attributed to unsatisfied desire; and the Mosaic rules which formed a defense against the desires of his "flesh" were at the same time a cause of perpetual doubt and wretchedness. Before his conversion Paul consciously hated Jesus, who put the freedom of love in place of the bondage of law. Unconsciously Paul felt attracted to the preacher of divine love, who opened a way for the sublimation of Paul's repressed desires. At the moment of conversion the unconscious forces broke through the defenses of his anxious scrupulosity and compulsive ritualism. Henceforth his hatred for Christ disappears and is replaced by a passionate love; and his fear of God's wrath becomes a feeling of reconciliation with the Father through identification with the Son.

Paul's Christian letters are written in a loose and rambling style that indicates quick changes of attention and dominance of emotion over thought. The Epistles show his legalism, rabbinical pedantry, and fanatical narrowness of view to have been but little influenced by his affective crisis. The neuropathic temperament of Paul is obvious in his words and deeds. Though the records of his life are too scanty for a certain diagnosis of his bodily symptoms and attacks, the

¹ The Psychoanalytic Method, p. 460.

New Testament picture of Paul contains features which certainly mark a neuropathic, and probably indicate an epileptic character.

The strength of Paul's infantile family complexes can be inferred from his yearning to be reconciled with God, his father substitute. Paul's intense feeling of guilt and fear of divine wrath probably sprang from a strongly developed Œdipus complex. The Apostle's quick changes of mood, exhibitionistic vanity, obstinate hate, and ascetic distaste for heterosexual love are evidence of the infantile libidinous and egoistic impulses that form the basis of the psycho-neuroses and epilepsy.

The epileptic character is marked by a great desire for recognition and commendation and by the will to dominate. According to Dr. L. Pierce Clark, hyper-sensitiveness, ego-centricity, and introversion are usually accompanied by emotional poverty. The over-developed ego impulse often leads to delusions of persecution and injury. Taciturnity alternates with friendliness; and the exaggerated importance of all that is done leads the epileptic to a preoccupation with trifles. Quick changes of mood occur with irritability and sudden attacks of rage. Dr. Ernest Jones emphasizes the epileptic's tendency to great conservatism, rigidity of opinion, poverty of ideas, limited vocabulary, and a concentric narrowing field of interest. When once an idea is grasped it is held and pedantically elaborated in great detail by the use of stilted and hackneyed phrases. There is also intense sensitiveness about bodily health or appearance. All the partial sex impulses of childhood are active, especially sado-masochism; and the fanatical religiosity of these persons is marked by a mawkish dependence upon the object of their faith.

The reader who is familiar with the New Testament records of the words and deeds of Paul will see in them many examples of the morbid type of character that has just been sketched. The brief record in the Acts shows the intensity of Paul's Jewish and Christian fanaticism, his vanity which he rationalizes as a magnification of his office, his irritability with his fellow workers, and his violent emotional storms. Paul seems to have been unable to form a lasting association with any of his fellow missionaries except Timothy, who was mild and youthful, and Luke, whose medical knowledge was useful, and whose character appears to be that of a passive homosexual. Not only did Paul quarrel with the strong-willed Mark and Barnabas, but when in distress complained that all his friends had deserted him but Luke. After indulging in the cruel persecution of Christians, Paul suddenly directed his love to Christ, and his hate to all who

opposed themselves to Paul's new passionate faith. The uncontrollable rage of Paul, displaced, not repressed by his love of Christ, appeared when Elimas the sorcerer opposed his desire to make an important convert in the person of Sergius Paulus, the Roman Governor. It is possible to doubt the record of Paul's ability to strike his adversary blind; it is impossible to doubt his desire for such an evident expression of his hate and power. When the High Priest struck Paul on the mouth, Paul did not hesitate to revile him as a whited wall who should be smitten by God. On a later occasion, after making a militant and inflammatory speech, Paul quietly submitted to the beating of the magistrate's men before he was put into jail. Next day, when the magistrate sent the men to release Paul, his humble desire for self-sacrifice was replaced by an assertion of power and dignity and a desire to humiliate his enemies by compelling the magistrates to come to the jail in order to set him free.

The tone of Paul's address to the Ephesians recorded in the Acts is in harmony with his other epistles. Paul emphasized his humility and his trials, and assured his readers that he was pure from the blood of all men. His morbid anxiety in this matter had previously appeared when he shook his clothes in the presence of some hostile Jews, saying, "I am clean." Paul's belief in the importance of his mission was so intense that on one occasion he did not scruple to save himself from an angry crowd of Pharisees and Saducees by proclaiming himself a Pharisee and thus dividing his enemies. On the night following this successful subterfuge Paul heard the voice of God assuring him that he must bear witness to Christ in Rome. If Paul's self-esteem had been hurt by his conduct on that day, this cheering proof of the divine favor was a natural projection of his unconscious desire. Paul had previously expressed his wish to visit Rome; by the process of rationalization he now gained divine sanction for the voyage. When disaster threatened the ship on the journey to Rome, Paul heard the voice of his vanity in the form of an assurance that for his sake all the crew should be saved from death.

There are several epistles that are generally ascribed to Paul, at least in the sense that they probably reflect his emotional reactions to his environment. It is, at any rate, clear that the words of the epistles express the same type of man as Paul appears to be in the Acts of the Apostles.

The first Epistle to the Thessalonians opens on a note of vanity and self-justification. Paul does not hesitate to put himself before Christ when he urges his readers that they "become followers of us

and of the Lord." Here, as usual, the apostle speaks at length of his holy life, his sufferings, and his refusal to receive money at their hands. The apostle's tenderness to his children in the Lord is balanced by stern declarations of God's wrath against those who oppose Paul's work. From his maternal solicitude for his friends Paul suddenly turns to his enemies in anger and projects upon God his own wrathful will for their death. Paul's customary emphasis on sexual transgressions in his warnings against sin appears in this epistle.

The second Epistle to the Thessalonians contemplates with fanatical satisfaction the eternal destruction of the sinners who for disobedience fall beneath the righteous anger of God. Against this dark background, salvation is regarded as a happy release from the Father's wrath. After the usual self-justification and refusal to receive their money, Paul commands his followers to withdraw from the company of all who have a different standard of belief and conduct.

In the Epistle to the Galatians, Paul boasts that his Gospel has come to him not from men, but direct from God. Armed with divine authority, the apostle proceeds to condemn all "the accursed" preachers of another Gospel. Paul desires to feel quite free from the law which had caused him such morbid anxiety and guilt. He therefore rationalizes his desire by fantastic arguments to prove that the law can not make men righteous, since it lacks Christ's power to deliver them from the curse and bondage of sin. To his converts he speaks tenderly as to his little children "of whom I travail in birth again until Christ be formed in you."

The first Epistle to the Corinthians sets forth the "foolishness" of the Gospel mystery, for which Paul is glad to renounce all worldly thought, and to picture himself as the offscouring of the world and a naked spectacle in the theater, buffeted in the sight of angels and men. Social intercourse with pagan sinners is forbidden on the ground that sexual sins are incompatible with the pure offering of body and soul to Christ. Indeed, the Christians are advised to imitate, if possible, Paul's complete abstinence from sexual intercourse except when desire disturbs the mental peace. In view of the end of the world, Paul frankly suggests that the useless pain of childbirth is best avoided. Marriage also involves a splitting of the libidinous forces. The single man gives all his love to God; the married man loves both God and his wife.

The morbid self-centeredness of Paul appears in his forced interpretations of Old Testament texts. He will not allow that God cared for oxen when He forbade men to muzzle them in the threshing

floor: the whole passage was written for the sake of its application to Paul and his friends! The egoism of the apostle is further expressed in his arguments that Christ must be risen from the dead, because otherwise Paul's preaching would be meaningless and vain; and this is an intolerable thought. Paul speaks of his ascetic practices as if they were products of the fear of losing his eternal reward. Evidently Paul's buffetings of his body were obsessional acts due to the anxiety born of intolerable unconscious desires. Paul's desire to inflict pain on himself is balanced by his desire to inflict pain on an incestuous member of the Church. Out of a primitive desire for the destruction of the sinner's flesh, Paul's conscience makes a moral will for the chastisement of the sinner's soul. The fear of Paul's own unconscious Oedipus complex may have added fuel to the fire of his wrath against this particular sin.

The letters included in the second Epistle to the Corinthians show the contradictory affects roused by attacks upon Paul's authority and teaching. The epistle opens with an emphatic statement about his tribulation. Next comes an outburst of rejoicing at his own "simplicity" and "godly sincerity" of life. An earlier visit to the Church would have caused him pain; his delay is therefore justified. Paul's attitude toward the sinners shows at one time a threat of severity, and at another a plea in mitigation of their punishment. Paul returns to the subject of his afflictions, which appear to him entirely outweighed by the "eternal weight of glory" they will bring. He therefore returns to the thought of his sorrows, which mean a dying with Christ in order that he may share the compensating advantages of life with him in heaven.

Paul repeats his plea for holiness, in the sense of absence of defilement, and recommends separation from infidels as the best way to cleanse the flesh and spirit. He then denies the charge that he has wronged and corrupted men. He is sensitive to the reproach that his bodily presence is weak, and he frankly admits it by boasting about a long series of perils and glorious deeds that mark him as equal to any other apostle. For a moment Paul feels the expediency of ending his self-glorification, but in the next sentence he proceeds to tell of his visions and revelations of the Lord. He knows a man (himself it would appear) who was caught up to the third heaven, whether in or out of the body he could not tell, and heard unspeakable words. Indeed, the revelations were so abundant that they threatened to exalt him above measure. Hence his disease appeared to him as a valuable safeguard to his character. By a natural associ-

ation there now arises again the thought of his many distresses. Lest these should appear to be a sign of reprobation, Paul lays emphasis on his apostolic authority and gifts, saying that he feels compelled to this self-glorification by the conduct of the Corinthian Christians, whose forgiveness he sarcastically asks for his refusal to live at their expense—apparently a unique distinction among the apostles. Again his tone changes from sarcasm to the bitterness of tender and unrequited parental love. This again gives place (probably in the fragment of a separate letter) at the end of the Epistle, to a threat to visit the Church in a spirit of unsparing condemnation of the wicked.

In the Epistle to the Romans, Paul expresses his feeling of slavish obedience towards God; and asserts his authority towards men and his fatherly desire to see the fruit of his spiritual gifts. Like a mother he anticipates the pleasure he will receive from his children in the Lord. At the beginning of the letter Paul argues from the ease with which one can know God in nature, that all idolaters, being without excuse, are justly made perverts by the angry God. At the end of the letter Paul admits that God's ways are unsearchable, and regards this as a reason for an attitude of fear and worship. Long arguments about the Old Testament laws are employed to win converts to Christianity and to justify his own position. His peace of mind had been won by his escape from the ever-present thought of the divine wrath and by freedom from the obsessive conflict of his flesh with the law's demands. In baptism Paul died to the law and entered into a mystical marriage as the bride of Christ in God's kingdom. Paul commends an attitude of passive endurance of every pain and injury without retaliation or vengeance because the end of all suffering is near. The tendency of Paul to the elaboration of a few ideas and to the constant repetition of trite phrases (*e.g.*, justification by faith) is specially evident in this Epistle.

In the Epistle to the Philippians the imminence of death increases Paul's fear lest his adversaries should spoil his missionary work. Paul's attitude to other Christians is marked by a sweeping accusation of self-seeking; his attitude towards God is marked by a masochistic doubt of his own salvation. As an over-compensation against fear, Paul in prison fetters speaks as if he were omnipotent through the power of Christ, and entirely content. Paul has no need of the gifts of the Church, yet he welcomes them because they have the value of a sacrifice to God.

It is manifest that the altruism of Paul had to struggle against a mass of infantile egoism by which it was limited and occasionally out-

weighed, and that his libido was largely fixed in the pregenital stage of sadistic hate against all opponents of his self-will, and masochistic self-portrayal as the filth of the world, whose most precious gifts are as dung to be given up in order to win Christ. Paul also showed the anal erotic traits of obstinacy, dislike of confusion, and love of order. The rest of his libido seems to have advanced to exhibitionism, and to a homosexuality that was probably the outcome of an over-stimulated Œdipus complex which barred the way to heterosexual love. The passive devotion of Paul, who felt himself to be the slave of Christ, is in harmony with the conduct of many male epileptics who (as Maeder remarks in the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*) are not totally inverted and yet behave just like women, and especially like maidservants. The strength of Paul's homosexual component appears in his identification with Christ which enabled him to write that to him "to live is Christ" with whom he had suffered, died, and risen again. In moments of trance Paul heard unspeakable words from the Beloved and also received visions and revelations for the benefit of the Church. The Epistle to the Colossians, if Pauline, marks the apostle's growing preoccupation with the Christ whose figure is adorned with new glories and is expanded until it fills all things in heaven and earth.

The psychopathic temperament of Paul as expressed in his writings has provided a type of Christianity that is attractive to the repressed, undeveloped, and guilt-laden soul. The neurotic and fanatic Christians of every age have supported their morbid desires by reasons drawn from his life and letters. This they have been able to do because they regarded Paul with uncritical emotion as a saint. The psychoanalytical study of Paul has a practical value inasmuch as it prevents the unconscious misuse of his authority and, by isolating the morbid elements of his nature, makes possible a fair appreciation of his life and character. It is evident that the great attractiveness of Paul depends not only upon his strength—the heroic emotions and adventurous deeds—but also upon his weakness—the morbid and infantile impulses which dominated his life.

A CASE OF ANXIETY NEUROSIS WITH OBSESSIONS¹

By I. B. DIAMOND, M.D.

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The application of the psychoanalytic method in the successful treatment of a case of anxiety neurosis which failed to respond to the usual methods is well demonstrated in the following:

The patient in question was a young lady whom I was called in to see several years ago. She was in bed and appeared to be greatly alarmed and worried concerning her heart. She stated she was subject to attacks of palpitation and dizziness with a peculiar "sinking feeling as if about to die." These attacks were always associated with great fear which at intervals kept her from work for periods of weeks.

She was twenty-two years old, single, American, had had a high-school education, and in intelligence was above the average. She had been employed as a stenographer by one firm for four years. The physical findings were almost nil, with the exception of the somewhat increased reflexes, hippus of the pupils, and some vasomotor disturbances. Her heart, upon examination, was found normal. I was told that she had been treated at intervals by various physicians for some time with no benefit. Recently she had taken up Christian Science as a last resort. I therefore spent considerable time questioning her in order to find an explanation for her attacks and for her marked state of apprehension.

The information she gave me was that she first became nervous three years previous, due to her mother's illness. She feared at that time that her mother was going to die from "inward goitre" and "choke to death." Her mother, I ascertained, was quite ill with hyperthyroidism. After her mother's recovery she remained more or less nervous. She then became dissatisfied with her work at the office, which was monotonous to her. She, however, was unwilling to give up the position, as the hours and pay were liberal. She frequently was in conflict with the head girl, whom she disliked. Just before her last attack she became frightened by a man in the office

¹Read before the Chicago Neurological Society, May 27, 1921. See discussion in Archives of Neurology and Psychiatry, p. 459, October, 1921.

whom she thought was not mentally right and who had acted too familiar with her. She denied having had any disappointment in love. In fact, her mother hinted to me that a young man at that time was paying marked attention to the girl and to all appearances her daughter was well pleased with his attention.

After my first visit the patient came to my office five or six times, always accompanied by her mother, as she was afraid to go out alone. But in spite of all treatment and assurances, to my disappointment, she was not getting any better. I then suggested psychoanalysis, which was readily accepted.

One of the questions which came up during our first interview was that of dreams. She related having had a dream which worried her a great deal, as it had to do with her fiancé, the young man previously mentioned. *She dreamt that her fiancé appeared disguised as a thief or villain sneaking into her home. His features had a peculiar sinister expression which frightened her so that she awoke. What she could not understand was why he appeared in such a light in her dream, since his character was of the best, besides she was very much in love with him.* This, to her mind, was not very encouraging. The dream, as she had stated, was too vivid, so that her confidence in him was greatly shaken. On the other hand, a conflict arose, for her thoughts of disloyalty affected her in no mean degree. She was loath to believe evil of him and feared he might discover her suspicious thoughts. She therefore concluded that she was not right in her mind and feared insanity.

Several interviews were necessary to bring out the following information. She was a very romantic and sensitive girl, given to a great deal of day dreaming, and, like so many girls, expected some Prince Charming to come along to lay his fortune at her feet—a very natural desire. She was extremely shy of men and of a retiring disposition and therefore difficult to please. As so many of her girl friends were happily and well married, and with the best blood of the land being sent across the sea to war, her wishes to become realized appeared to her very remote. The only person she was greatly attached to was her father. He indulged her good-naturedly in her fancies and, as she remarked, “father and I are real pals.” Therefore, when this young man was introduced to her it was love at first sight, because his personality and character reminded her so much of her father.

Now, marriage to her meant a life of ease and pleasure. She soon, however, became disillusioned. Her fiancé happened to be a

level-headed, practical young man with a bright future ahead of him and the little money he had saved was carefully invested. Therefore, no gifts were forthcoming for the time being. This did not please her. How could she face her friends? She wished to outshine them with a solitaire much larger than they had ever received. She concluded that he was not very much in love with her. She began to doubt his sincerity in spite of the assurances of the family, for she knew very little of him, as most of his life was spent in Spanish-speaking countries. Now, before she became engaged she was courted by another young man, quite wealthy. He had promised to shower her with all the gifts she desired if she would only promise to marry him. When the latter realized she was lost to him, he made this parting remark, "Beware of a Spaniard." Another incident happened to throw her in a state of doubt. The newspapers at that time were full of the report of a murdered girl in a neighboring State. This girl had met a stranger in one of the public parks of Chicago and after a brief courtship had married him. He murdered her during their honeymoon. Another reason why she had feared men was a book she had read called the "House of Bondage," dealing with white slavery.

In the light of this knowledge her dream appears quite rational, but let us review some of her associations to the dream and see if there was not also a deeper unconscious factor which helped to excite the dream. The person in the dream was a composite picture, a symbol of mistrust on the one hand and sexual assault or fear of sexuality on the other. Her associations were as follows: "a villain in a melodrama, a Spaniard, treacherous, who is trying to entice an innocent girl." The word Spaniard reminded her of the remark, "Beware of a Spaniard." Later she added, "the face suggests to me a low, vile, indecent fellow one meets on the street corner leering at you in an insulting way." She had found no fault with the conduct of the young man. "What I like about him," she said, "is his perfect behavior; he takes no liberties, though we are engaged." From these and other remarks she had made it was evident that for some reason or other she had a great fear of the gross sexual (repression), and probably this was the cause of her neurosis.

I waited for further proof and not long after she brought me the following dream: "*I was going with a girl for a walk and bought some apples to eat; then I came home; my aunt and mother were there; I was going to be dressed and was going to die.*" The girl in the dream reminded her of a girl in the neighborhood who had a bad

reputation and with whom she had never associated. In the dream, however, she does associate with her and buys apples to eat. In other words, she also becomes bad. The symbol of the apples, therefore, is here significant—forbidden fruit, a common expression for sexuality. Her further association confirms this. She was to be dressed “in white—wedding dress.” Then she added, “Whatever I was going into was regular death to me, against my will.” In answer to the question why it was death to her, she replied, “I found myself in a box like a coffin and the dress changed into a shroud.” The presence of her aunt and mother in the dream is explained on the ground that they were the ones instrumental in her predicament. For it was through them that she first became acquainted with her fiancé. The meaning of the dream seems clear. She is going into or going to do something bad which she fears, namely, marriage, which will lead to her death. Naturally with her imagination and girlish superstitions this dream upset her more than the first one. Only the day before her aunt and mother were busy discussing her wedding outfit while looking through her cedar (linen) chest. Her doom appeared to her sealed when some member of the family who happened to be present jokingly remarked that the chest looked like a coffin.

It will be seen now how susceptible this patient was to any suggestion of an unpleasant kind and how it affected her imagination, almost causing a state of panic. It was necessary, therefore, in order to allay her fears, to explain that her dreams had no prophetic meaning, but only a symbolic one. However, she was unable to recall any shock or trauma of a sexual nature, but it was also evident that she was not altogether satisfied with her choice. For in spite of her assurance of loyalty and deep affection for her fiancé, she always found fault with his personal appearance, *e.g.*, his height, figure, manner of dress, etc. This, no doubt, denoted a conflict which did not fit in with her ideal. We know that she was influenced in her choice, because his character reminded her of her father, but I was unable to ascertain at this time if this was her only complex. She expressed herself as feeling much better, her fears had almost left her. She stated she understood her condition now fairly well and I was surprised to hear her say, “It is about time for me to come down to earth and become practical; it will be unnecessary to call again.”

Since the analysis was incomplete, it was a question whether her improvement was really permanent or not. However, I was not left in doubt very long. Three weeks elapsed, when I was hurriedly called again to see her. She was in bed and appeared more alarmed

than on my first visit. She had a feeling she was going to die; requested me to examine her chest carefully and have it X-rayed, for she believed she had consumption. Only that morning she had decided to return to work, but soon after leaving home she became faint, then frightened, and with extreme effort managed to drag herself home. After calming her down I asked her point blank what it was that worried her now. With reluctance she related that she was obsessed with the idea that her fiancé had negro blood in his veins. She was ashamed to inform me of this. While out with him, if by chance they met a negro, she could not refrain from comparing them and trying to find some resemblance between them. This would cause her great mental suffering and fear that he might read her thoughts. At times when she was alone her obsession became so great that she was compelled to try to reach him by 'phone or take the first train to the camp where he was stationed to see him, and then her doubts concerning him would vanish. Here are her own words: "I feel that my fiancé is not what he appears to be, although I know that he is true and good as he can be. I marvel that he is so good. That is just the kind of a fellow I wanted, and now that I have him I don't trust him when he is away. When he is with me I feel perfectly safe. I marvel that I can have these distrustful and suspicious feelings when he is so perfect. When I try to analyze my feelings, I become confused and then I feel like crying, get a tight feeling in my temples, and do not enjoy anything thoroughly. I get tired easily and a sinking feeling comes over me; I become irritable and have a fear that I am going to be struck or injured."

Before explaining the reason of her obsession let me relate a dream she told me soon after my last visit. "*I dreamt I was in the house. A Chinese woman with a boy came in. She wanted a drink of water. Mother would not let her in. I came and said, 'let me get it for her,' and then a Chinaman, her husband, came along, and the first thing I knew he had his arms around my waist, squeezing me. Just wait a minute, I'll get rid of him, I thought, and pushed him down real hard to the floor and asked father to step on his neck. He refused or was indifferent. I said I must do something. I relaxed my hold and woke up.*" The Chinaman in the dream reminded her of a Chinese couple with a little boy she saw on a train while coming home from camp. In answer as to what this suggested to her, she said: "I was surprised and wondered how this woman could live with such an ugly and fat man. She was good-looking and the boy looked so cute." I remarked that from the Chinese point of view he

may appear to her perfect. She then said: "I have doubts about him, couldn't tell what he would do, something you couldn't understand." What impressed her most in the dream was that her father would not help her. This dream again shows her struggle with sexuality. The Chinaman here is a symbol of masculine sexual aggression and she appeals to her father, her ideal, to save her. We can now better understand her obsession. A negro to most American girls, as stated by Frink (*Frink's Morbid Fears and Compulsions*), is also a similar symbol. Therefore, in place of the statement she fears because he has negro blood in his veins, we might say she fears the sexual side of his person with which her desires are in conflict. If this is correct, she no doubt sustained a shock of a sexual kind, the experience of which she has forgotten. Now, her trouble dates back over three years, before she knew this man, and her attitude toward men, especially strangers, during this time was that of shyness and fear. As she has stated, "Any time a stranger would talk to me, frequently at the office, my face would get so red and I would feel hot all over and uncomfortable." Her attacks also were largely associated with trouble in the office. It would seem, therefore, that something unpleasant did happen to her there, which still affected her unconsciously. In this connection her association with the word negro is suggestive: "Horror of mixed blood, something I don't want, as if they know my feelings. I feel guilty as if I keep something back."

The latter expression, "I feel guilty as if I keep something back," finally recalled to her an unpleasant experience with an exhibitionist.

One day she and another girl of the office, while leaving the ladies' toilet room, were suddenly confronted by a pervert who was entirely exposed. Both girls ran down the hall in terror. The recollection of this scene, which she had completely forgotten and had never told to anyone, affected her again in a terrifying manner. Now she recalled the face of the man in the first dream. It was his "leering and sinister expression" which was so vivid and which had frightened her so. But what rôle played her fiancé in this dream? Was her statement really true that he took no liberties and acted only as a passive lover? This did not seem likely from her description of him in the dream. When confronted with these questions she confessed hesitatingly that soon after their engagement she was greatly shocked suddenly to find his hands in her bosom. She was mortified and indignant. He soon realized his mistake, his respect for her increased, and on bended knees he begged her pardon, promising never to do it again.

There is one point still unexplained, namely, her fault finding with his physical and personal appearance. Who was her ideal of perfect physical manhood which had influenced her unconsciously? It was not altogether her father. We know she was greatly given to day-dreaming. Was her hero imaginary or real? With difficulty it was discovered that a popular and romantic motion-picture actor had played a great rôle in her phantasies. His physical appearance and love-making appealed greatly to her imagination. She never missed a picture and always identified herself as the heroine in the play, thereby experiencing a great deal of erotic pleasure. She continually talked about him and no other picture plays interested her. She was teased about this and finally some one told her that her hero not only was married and divorced many times, but a father of many children. She could not believe this at first, but the truth shocked her greatly and shattered her idol.

SUMMARY

We have here a very sensitive and imaginative girl indulging a great deal in romantic day-dreaming, who received a shock by an exhibitionist. This brings her in conflict with her dream life, which she represses with the resulting neurotic symptoms. Her symptoms disappear as she reverts to day-dreaming, this time with the help of a motion-picture actor. She becomes shocked a second time to find her hero but an ordinary mortal. Her psychic love life is again repressed, followed by the return of her symptoms. Unable to make adjustment, she therefore gets into various difficulties in real life. Although "sick of heroing," as she expressed it, her interest has not been entirely eradicated. The real heroes are being sent to war. She therefore regresses to a childish level by her attachment to her father (substitution), which later influenced her love choice. She now receives a third shock by the too ardent wooing of her lover and develops doubts and fears and later obsessions as a result of her conflicts. Through analysis she obtains a clear insight into her trouble and then makes adjustment to normal, which fact she well appreciates. Her comment is worth repeating: "Doctor, wasn't I the big silly goose?" It is now almost two years with no return of her symptoms. She is married and a happy mother.

ABSTRACTS

IMAGO

Zeitschrift für Anwendung der Psychoanalyse auf die Geisteswissenschaften

(Vol. IV, No. 4)

ABSTRACTED BY LOUISE BRINK

OF NEW YORK, N. Y.

1. Puberty Rites among Savages. THEODOR REIK. (Concluded from Vol. IV, No. 3.)
2. Gottfried Keller. Psychoanalytic Assertions and Assumptions concerning His Character and His Work. DR. EDUARD HITSCHMANN. (Continued.)

1. *Puberty Rites Among Savages*.—Reik applies the interpretative principles of psychoanalysis to find the inner meaning of the widespread rites connected with puberty and to explain their importance to religious and social life. The seriousness also with which they emphasize a danger in sexuality, he considers, needs more than a superficial explanation.

A simulated killing followed by a simulated rising again is characteristic of such rites all over the savage world. Reik gives many examples of the variety of forms which these ceremonials assume. The youth is represented as swallowed by a monster and spewed out again, or he is taken away into the forest for a period. In either case his circumcision is a mark of the monster's violence upon him. A pretence of death and corruption is maintained for periods differing in length. The monster is represented in terrifying form and accompanied by terrifying noises. When the youths return to their former homes they must give every appearance of amnesia of their former state. They keep their eyes closed until bidden to open them, they have to relearn to talk, to feed themselves and otherwise to take up ordinary life. In short they must act as if newly born.

The feeling of hostility of the monster toward the youths is represented by the protracted period of the ceremonies, the refinement of cruelties to which the young men are subjected as well as by the terror inspired. The monster seems to be identified with the grandfathers or other ancestors of the novitiates. On the other hand the older men of the tribe exercise a protective function toward the young men during their ordeal, defending them against the monster and propitiating it. Certain ones assume the position of godfathers to the candidates. Thus

the older men manifest directly or in their representatives the ambivalent feelings of hostility and of friendliness.

Psychoanalysis, Reik believes, discovers a reason for identification of the older men with the monster bound with the meaning of circumcision as a part of the rites. Reik refers to the phantasies of the small Hans,¹ in his fear of the horse, and of the little Arpáth in regard to a cock. With these children as here similar ambivalent motives were manifested in fear and desire. Incestuous wishes lurk in the unconscious of the older men together with earlier hostile wishes toward their fathers. These they project out upon the youths. So they discharge their own unconscious tendencies and punish such wishes within the youths themselves. The exclusion of women from even witnessing the ceremonies as well as the separation of the young men from all association with women is a marked feature of the rites. In some instances injunctions are laid upon the youths after return to their native villages not to associate with their mothers in special ways, and even specific advice is given to seek out girls in their stead. Circumcision serves therefore as a symbol both of punishment of incest and of its prevention. It is at the time of these rites, at puberty, that both the incest wish and hostility toward the father arise from a previous latency and need such symbolic discharge.

The hostile impulses and the tender, intermingled in the behavior of the older men toward the younger, lead to a variety of representations. In some of these the older men themselves simulate death and resurrection. Here the death may be dramatized so hideously that fear and remorse are awakened in the novitiates. They may even be pronounced guilty of the death. There is throughout an identification with the father, which is finally represented in a communion feast following the hostile ceremonies and represented also in the taking of the young men into the societies of the older men. The alternation of hostile and tender impulse is the same, Reik reminds us, as that witnessed in the double action of the compulsive neurotic.

The condition on which the older men are willing to take the younger ones into their adult circles is the giving up of the incest and hostile wishes. Probably in a more primitive state of society a death penalty was actually carried out with the subsequent remorse of the father. The dramatic acting out of these impulses in these rites of puberty with the compromise of both sets of impulses marks therefore a definite cultural advance. The identification of father and son may be represented through another object, the totem or an object used as a totem.

Both repression and displacement are at work in the expression of unconscious impulses by these means. There is evident a reaction to

¹ See "Analysis of the Phobia of a Five-Year-Old Boy," *Abstr. Ps. Rev.*, Vol. III, No. 1, p. 90; "A Little Human Rooster," *Abstr. Ps. Rev.*, Vol. I, No. 3, p. 344.

the castration threat in the resurrection rites. In some instances the youths are supposed to be provided with new internal organs of one sort or another. Through identification also the youth assumes the father's or the ancestor's strength and other bodily characteristics. The amnesia, whether feigned or in part due to the severe and protracted ordeal passed through, represents the special need at puberty of control of the unconscious wishes. The keeping of the eyes closed until bidden to open them probably has its special unconscious symbolism.

Circumcision is also a sort of blood bond between the younger men, common participants in the rite, and at the same time it forms a bond for them with the elders. Here also the shedding of blood, sometimes carried to an extreme point, gives vent to the hostile wishes. The consideration and tenderness which the older men show in all these rites Reik defines as the homosexual drawing together of the older and younger men. The youths are led by the older men away from the older women, that is from the mother over to the father. Reik does not believe that this withdrawal from the mother may be interpreted in a merely symbolic sense. It represents an actual physical separation from the mother's side and transference over to the society of men and to new sexual objects. The savage acts as if birth from the mother does form the foundation of an erotic relation between mother and son. Having passed from this early fixation through the rites discussed the youth is now permitted a sexual freedom represented in a sexual orgy which concludes the ceremonies. More sublimated features are only later additions to the rites.

Reik discusses the social importance of the age classification which follows upon the rites. He accounts it of great significance in the evolution of the social organization. Spread as it is over the whole earth it is conditioned by the compromise of ambivalent feelings in the relation of the older and younger generations. Clan organizations, age classes, men's societies follow one after another in cultural development and bridge the chasm between father and son. They prevent incest, guard against the hostile impulses arising out of the incest situation and establish a concord on a homosexual basis.

Reik refers to Freud's discussion of this same topic in "Totemism and Tabu" where Freud has treated the reactions toward the bipolarity of feelings at an earlier level of society. The puberty rites give expression to these and give plastic representation to the two great taboos, moral reactions, which arise. The societies in which both older and younger men combine then uphold the social organization and hand on the laws.

A son religion comes to replace an original father religion, but the repression of a consciousness of guilt is a prominent feature in this. In ancient religions the son-gods die a death of atonement. They are

first attached to mother-goddesses, who bewail their death. After death they rise again and rejoicing follows their resurrection. The festive communion is also celebrated. All this is enacted in the puberty rites.

The catharsis of emotions serves also an esthetic end. These rites therefore reaffirm Freud's statement that in the Œdipus complex the beginnings of religion, morality, social order and art find their meeting.

International Journal of Psychoanalysis

(Vol. I, No. 2)

ABSTRACTED BY SMITH ELY JELLIFFE

1. The Psychogenesis of a Case of Female Homosexuality. S. FREUD.
2. A Study of Primary Somatic Factors in Compulsive and Obsessive Neuroses. L. P. CLARK.
3. Recent Advances in Psychoanalysis. ERNEST JONES.
4. The Relation of the Elder Sister to the Development of the Electra Complex. E. R. MASON-THOMPSON.
5. A note on William Blake's Lyrics. J. W. PREGER.
6. Three Notes. JOAN RIVIERE.
7. The Symbolism of Being Run Over. E. JONES.
8. Ambivalence in a Slip of the Tongue. C. P. OBERNDORF.

1. *Psychogenesis of a case of female homosexuality.*—Freud presents an unusually interesting short analysis of a homosexual woman of eighteen years of age who became infatuated with a woman ten years older than herself who was known to have had intimate relations with both men and women. Since childhood her father had noted her inclinations toward those of her own sex and was severe with her; thus when the present infatuation took place, on one occasion meeting her with her friend he passed her by with an angry glance, whereupon the daughter made a suicidal attempt, flinging herself over a wall to a railroad track.

The father's attitude was a mixture of tenderness and sternness. The mother was still a young woman, erratic and neurotic, severe to her daughter and tender to her three sons. The father turned to psychoanalysis. Freud here outlines some of the special difficulties of a patient who himself does not seek a solution of an inner conflict. The patient did not complain—it was some one else. The treatment of the genital conversion is always a difficult matter. Homosexuals rarely wish to give up the pleasure object, and they rarely can be convinced they would be any better off if they should do so. Even when an effort is made for self-preservation motives, the secret wish is found that the analyst will be unsuccessful and then they can resign themselves with an easy conscience to an incurable condition. The analysis, he says, now proceeds in two more or less distinct stages. The patient was willing to honestly coöperate, consciously, for the sake of her parents. She had not progressed beyond a few kisses and em-

braces. Her genital virginity, as it were, had remained intact. Her attitude towards the love object was masculine in its type.

The girl had passed through the normal early stage of the *Œdipus* complex and had begun to replace the father by an older brother. Early peeping with comparison ideas at five were found. She obtained the usual sexual facts of life in the average manner. At the age of thirteen or fourteen she had a tender and exaggerated affection for a small boy not quite three years old. This passed and she became interested in mature though youthful women, for which her father punished her. The birth of a third brother when she was sixteen seemed to have a marked influence upon the patient's fixation. The analysis showed that the loved object was a mother substitute. Motherhood was the underlying mainspring at this period. The "lady" of her fixations, it soon developed, was by her form and figure identified with the brother referred to. Thus a heterosexual object—but tabu—was hidden behind the homosexual one.

The analysis, based on the dreams, showed that so far as the lady was concerned she represented—or was a substitute for the mother. The first objects of her libido had been mothers. The "lady" however, had certain identifications with the brother. All of which emphasized the great complexity of the inner problem, particularly bearing on the many facets of the bisexual trends in all human beings. Here the relationship of a newborn child in the family played a very important rôle. The puberty phase of the revival of the *Œdipus* situation—the desire to have a child, and a male one, and from the father. Repression of the unconscious wish then caused a revulsion against the father, and against all men, womanhood (the hated mother) was fore-sworn and another libido goal was sought. She changed, intrapsychically, into a man. Hence her mother—or her substitute—could be a possible love object. The advantage of being ill—homosexual—now she could hurt her father. She could displease him (ambivalently overcome him). She became homosexual out of defiance to the father. Hence she lied to him and attempted to deceive him. In this she was very ingenious in contriving ways by which she could reveal her attachment to a forbidden object. If the father did not know her infractions, she would miss her gratification.

Freud here digresses, explaining how impossible a consecutive presentation is for displaying the complicated mosaic formation of the many-sidedness of intrapsychical processes. A complete transference was quite impossible and hence he speaks of two stages in the analysis. The doctor only obtained the antipathy side of the transference. Freud recognized this and therefore recommended that a female analyst carry on the work—a suggestion which the abstracter had himself recognized in certain homosexual cases and spoken of in his presidential address to the American Psychoanalytic Society (and which was rather severely

criticized by the members of that society at the time. See Contributions to Psychotherapeutic Technic through Psychoanalysis. PSYCHOANALYTIC REVIEW, Vol. VI, No. 7, Jan., 1919.) Special problems need imagination to recognize the extreme complexities which arise at puberty. Homosexual enthusiasms are common with both sexes at puberty. In the patient under consideration specific constellations determined her mosaic. The masculine complex was one of these, and Freud very interestingly outlines its influence. He discusses here the possible constitutional factors which must be evaluated, and enlarges the concept of homosexuality which has heretofore been orthodox in more strictly psychoanalytic circles, though recognized in the clinical experience of Hirschfeld and other students. He then concludes this very penetrating study by some references to the observations of Steinach and the endocrinological attack upon the problems involved.

2. *Factors in Compulsive and Obsessive Neuroses.*—Clark discusses in a somewhat sketchy manner the possibilities of an innate and somatic defect of the individual social instincts, an inborn inaptitude for socialization of the ego consciousness, and that these psychobiologic faults are to be reckoned with in the process of all child development. The child is to be given as definite a training in emotional expression as in the discipline of nursery ethics. All compulsion neurotics need to be encouraged in their efforts to take up forms of work and play that enable them to make good their innate faults of childhood and to re-educate themselves in this lack of early training. Jones makes the comment that Clark's cases belong to the group of anxiety hysteria, overlooking the fact that Clark is only advising what Freud himself advises in his "action therapy" (which phase of the recent advances in psychoanalysis Jones himself reviews in the next article in this number).

3. *Recent Advances in Psychoanalysis.*—Jones here reviews but a small part of the "recent advances." He comments on the complexities of the situations as revealed by recent developments. Many others have insisted upon these for a number of years. Jones curiously omits mention of them. Those he does mention are worth while. He first takes up Freud's ideas of "active therapy." Ferenczi's "active therapy" comes into being in the recognition that the patient often lays down on his job when he becomes bitter. He lacks the psychical energy to go to the mat with his fundamental conflicts. He must be artificially stimulated to keep up the tension. As the papers reviewed by Jones have for the most part been presented, or are in the course of presentation in these abstract columns, this most excellent review will be passed over. It should be read by all interested in psychoanalysis. Freud's more recent work is especially well handled. One cannot avoid noting how slavish the strict Freudian followers have been. As soon as Freud says a thing it becomes so. Some of the "new" points of technic thus made orthodox were severely frowned down upon coming elsewhere

than from Freud and in advance of him. All this we know is not Freud's fault. He has been one of the first to recognize real advances in technic, but some of his followers have not dared to jump until the master nodded.

4. *The Elder Sister and the Electra Complex*.—The author portrays the details of the gradual transformation of the mother antagonism to a sister, and the compounding of the father attraction, resulting after marriage with a father opposite, in the breaking out of the conflict behind a severe fear of the dark and compulsion regarding closing a wardrobe door. Severe depressions and a growing antipathy to the husband also developed. He very simply traces out a whole group of family resistances and transferences illuminated as to their significance by the Œdipus clue. A readable, simple, and very compact exposition not quite adaptable to abstracting, since it is already a neat abstract. One conclusion is of interest to the abstracter. "The 'normal' mind is only an abstraction, and the idea, so long prevalent in the laboratory, that the abnormal in mental life can only be understood from the study of the normal, a sterile and fallacious doctrine." See *PSYCHOANALYTIC REVIEW*, Nov., 1913, Vol. 1, p. 69, for a fuller expression of the nonsense of talking about and rearing absolutisms in a faulty doctrine of "normals."

5. *Willim Blake's Lyrics*.—The author in a short note calls attention to two poems revealing and concealing the mother incest phantasies of the poet.

6. *Three Notes*.—Three short symptom analyses involving burglar dreams, hide-and-seek dreams, and pulling teeth phobia from an autobiographical novel of a snake phobic patient.

7. *Being run over*.—Jones presents a short note on this symbol, showing how it can serve a sadistic sex assault function.

8. *Slip of the tongue*.—A short note on the ambivalence of the word taboo and a slip of the tongue in an analysis.

Book Reviews and Reports of Psychoanalytic Society Meetings close the number.

VARIA

From the chapter on "Dreams" in Diderot's "Les Bijoux Indiscrets" (1748). A dialogue in which the Sultan Mangogul, his favorite, Mirzoza, and the confidant of both, Bloculocus, participate.

"'Seigneur,' said the favorite to Bloculocus, 'you must do me a service. Last night there passed through my head a crowd of extravagances. It is a dream, but God knows, what sort of a dream: and they assure me that you were the first man in the Congo to decipher dreams. Tell me quickly what this one signifies,' and she recounted it.

"'Madame,' replied Bloculocus, 'I am a mediocre onéironcritiqué'—

"'Ah, spare me, if you please, the terms of the art,' cried the favorite, 'omit science and talk sense.'

"'Madame,' said Bloculocus, 'you shall be satisfied! I have some peculiar ideas concerning dreams: it is perhaps to this I owe the honor of entertaining you and the epithet "dream-pit." I shall reveal them to you as clearly as possible.'

"'You are aware, Madame,' he continued, 'that most philosophers as well as the rest of mankind, retail them.' 'Objects, they say, that have struck us forcibly during the day, occupy our minds at night: the traces they have imprinted during the day before, in the fibres of our brain persist: the animal spirits habituated to moving in certain paths, follow a route familiar to them and from this originate these involuntary representations which afflict or rejoice us. In this system it would appear that a happy lover should always be well served by his dreams: however, it often comes to pass that a (female) person who is not unkind to him when he is awake, treats him while sleeping like a negro, or that in place of possessing a charming woman, he finds in his arms a little deformed monster.'

"'That was precisely my experience last night,' Mangogul interjected: 'I dream almost every night, it is a family malady and we all dream, father and son, since the Sultan Tagrul, who began dreaming in 743,500,000,002. Now then last night, I saw you, Madame,' said he to Mirzoza. 'It was your skin, your arm, your neck, your bosom, your shoulders, that firm flesh, that light figure, that incomparable fullness, in fine yourself; but with this difference: nearly at the place of that charming visage, that adorable head which I sought, I found myself nose to nose with the muzzle of a pug-dog.'

"'I made a horrible outcry: Kotluk, my chamberlain, ran to me and asked what was the matter.' 'Mirzoza,' I replied, half-asleep, 'has just undergone a hideous metamorphosis. She has become Danish.' Kotluk did not consider it a propos to awaken me and I returned to

sleep: but I can assure you, I recognized you marvellously, you, your body, and the head of a dog. Will Bloculocus explain to me this phenomenon?’

“‘I do not despair in doing so,’ replied Bloculocus, ‘provided that Your Highness agrees with me upon one simple principle: this is that all beings have an infinity of relationships with one another by their common qualities: and that it is a certain assemblage of qualities which characterizes and distinguishes them.’

“‘That is clear,’ replied Mirzoza; ‘Ipsifile has feet, hands, and mouth like a woman of wit.’

“‘And Pharasmane,’ added Mangogul, ‘carries his sword like a brave man.’

“‘If one is not sufficiently instructed in the assembling of qualities which characterizes this or that species or if one judges precipitately that his assemblage is suitable to this or that individual, one exposes himself to accept copper for gold, paste for a brilliant, a calculator for a geometrician, a phraser for a wit, Criton for an honest man, and Phedime for a pretty woman,’ added the Sultana.

“‘Very well, Madame, do you know what one would say,’ resumed Bloculocus, ‘of those who express these judgments?’

“‘That they dream while awake,’ Mirzoza replied.

“‘Very well, Madame,’ continued Bloculocus; ‘and nothing is more philosophic or exact in a thousand cases than that familiar expression *I believe that you are dreaming*: as nothing is more common than that men who imagine themselves reasoning are merely dreaming with open eyes.’

“‘It is of these,’ said the favorite, ‘that one might say, literally, that life is only a dream.’

“‘I am much astonished,’ said Bloculocus, ‘with the facility with which you seize abstract notions.’ Our dreams are merely precipitated judgments which follow each other with an unbelievable rapidity, and which, associating objects which hold together only through very diverse qualities, compose a pattern altogether bizarre.

“‘Oh, I understand you well,’ said Mirzoza: ‘It is a work in mosaic of which the assembled pieces are more or less numerous, more or less regularly placed accordingly as one has more lively intelligence, more rapid imagination, and more faithful memory: may it not be even in this that madness consists? And when an inhabitant of a madhouse cries out that he sees lightning, that he hears a thunderclap and that precipices open under his feet: or that Ariadne placed before her mirror, laughs to herself, finds the eyes lively, the complexion charming, the teeth beautiful, and the mouth small, may it not be that these two deranged brains deceived by very remote resemblances regard imaginary objects as present and real?’

"‘You have it, Madame. Yes, if one examines the insane,’ said Bloculocus, ‘he will be convinced that their state is only a continuous dream.’

"‘I have,’ said Selim, in addressing Bloculocus, ‘in my possession certain facts to which your ideas apply marvelously and which determines me to adopt them. I dreamed once upon a time that I heard neighing and that I saw two parallel files of singular animals leaving a mosque. They marched gravely on their hind feet, the cowls with which their noses were muffled, pierced by two openings, permitted their long, mobile, and shaggy ears to appear, and very long sleeves enveloped their feet in front. I was much tormented to find any sense in this vision but I now recall that I had been at Montmartre the day before.’

"‘Another time when we were in the country, commanded by the Grand Sultan Erguebed in person, and, fatigued by a forced march, I slept in my tent, it seemed to me that I had to apply at the divan for the conclusion of an important affair. I was about to present myself to the Council of the Regence, but judge of my surprise, I found the salle full of racks, troughs, mangers and chicken coops and I saw in the chair of the Grand Senechal only an ox chewing the cud: in the place of the seraskier only a Barbary sheep, on the bench of the teftardar only an eagle with crooked beak and long claws: in place of the kiaia and cadilesker two large owls in furs and for viziers only geese with peacocks’ tails. I presented my request and I heard instantly an uproar which awakened me.’

"‘There’s a dream not difficult to interpret,’ said Mangogul. ‘You had business at the Council and you made before going there a visit to the menagerie: but as to me, Seigneur Bloculocus, you say nothing of my dog-head.’

"‘Prince,’ replied Bloculocus, ‘there’s a hundred to one wager that at some time or other you have seen a fur tippet with sable tails and that the Danes made an impression upon you the first time you saw them. There are ten times more of analogies than would be necessary to exercise your mind during the night: the resemblance in color caused you to substitute a mane for a tippet and at once you set up the villainous dog’s head in place of that of a beautiful woman.’”

Contributed by DR. C. B. BURR,
Flint, Mich.

A "Fearless" Opponent.—In Ralph Tyler Flewelling, professor of philosophy in the University of Southern California, the psychoanalysts have a valiant opponent who asserts himself to be quite fear free in his criticisms of psychoanalytic theory. I am not going to answer his argument, but I do think the psychoanalysts should know just what is

thought of them and their work by one who admits that he is quite unafraid. I am going to quote Professor Flewelling's words as printed in *The Personalist*, a magazine published by the University of Southern California. What follows is from an eleven-page article entitled: *The Pseudo-Science in Psychoanalysis*. The italics are mine.

"The chief fallacy of psycho-analysis . . . is the fallacy of the universal in which the reasoning proceeds from a few facts to universal assumption. . . . Another fallacy leads into the question of causation which would go beyond the limits of this paper.

"Dr. Jones appears to judge truly when he states that Freud's theory . . . is based upon a rigid *determination*. . . . But the time come when even the easily pleased populace discovers that *with freedom goes all moral responsibility and with that goes all government and social organization*. Even a "Freudian would probably object to the theft of his pocket book . . . and one can even imagine him logically *seeking the punishment of a too flagrant violator of his home*. . . .

"Freud has been justly criticized for *the exclusive importance which he gives to the sexual impulses*. . . . That there is something *supremely sacred* about the mating of a human pair . . . is an idea that holds more hope for the future of society, than the notion that all is accounted for on the basis of a physical union alone. . . . It would be unnecessary to ask him (our soldier boy) if there is anything *high and holy, sacramental and religious*, about pure love among human beings.

"The prerequisite for analysis . . . is the disclosure of the *most intimate and complex details*, not only of action but of thought itself. This puts a power amounting to *blackmail* in the hands of the unscrupulous. The baring of the most intimate thoughts of one's life puts one *ever after at the mercy of the analyst*. There are *many thoughts which should be suppressed*, not expressed. The most normal mind is besieged by thoughts which succeed in getting no entrance into the will. . . . *There are intimacies of thought which should be confessed not by repetition but to God alone*. . . . To reveal them to any one means *to break down one's self-respect* and with it the power of readjustment. As the practice of psychoanalysis . . . is taken up by the unscrupulous, the immoral and the materialistic, the dangerous development will become more evident. Should the movement remain divorced from religion it may become *a scourge to society*. . . . Our *repressed hatreds toward our fellow man, our unnatural desires, our haunting fears*, these are best met by a renewed faith in God, and experience of religion. All hope of *retaining the poisoning moral virus* and to come to peace of mind is futile and beyond the power of any analyst to give."

Thereupon, I wrote Prof. Flewelling a letter which he published with comment in the next (April, 1921) issue of his magazine. I quote the letter followed by extracts from his comment.

I said: "I have just read your criticism of psychoanalysts. You

have achieved a fine logical appreciation of your case against them. It is to be regretted that you do not have an equally good psychologic understanding of what they are driving at. But of course those fears, those terrible fears which everywhere in the article (especially pp. 31-33) you manifest, would not permit. It is inevitable that such fears should preclude a sympathetic understanding of the aims, theory or practice of psychoanalysts.

"I am sending you some reprints which cannot help you overcome your fears, but may show you something of the workings of a mind which is a little less influenced by fear than your own."

Prof. Flewelling comments in part as follows:

"We differ with our genial friend in this that if we have fears we are not conscious of them. We stand on our own feet, have no obsessions save the ones natural to philosophers. . . . We expect to keep reasonably clear of fears as long as we keep out of the hands of the psychoanalysts. We should be less than human if we were not beset by certain ugly temptations, entrance into which would undo us, but so long as we repel them they have no power over us. We know of no assistance to *this perpetual conquest of the lowest* that can in any degree compare with prayer, not to a psychoanalyst but to God himself. We believe in making our confession where there is help and not to one as weak as ourselves who might if ill-disposed *make the confession the opportunity for blackmail.*"

Here we have a man who believes in an absolute God and yet criticises Freudians (who more than others believe in the concrete and personal) for excessive belief in universals; a man who believes sex "supremely sacred" and "high and holy, sacramental and religious," who accuses the Freudians of attaching too much importance to sex; he talks about "our haunting fears" and assures us that he is unafraid; he has "no obsessions save the ones natural to philosophers," and yet he tells us how he must pray to God to help him to the "perpetual conquest of the lowest"; he expects to have "no fear of man, king, potentate, ecclesiastical authority or devil," but in a short editorial there are no arguments against psychoanalysis except such as obviously are motivated by fear, and several times he expresses fear of blackmail by psychanalysts; he assures us that should psychoanalysis "remain divorced from religion it may become a scourge to society," and its determinism "will destroy all moral responsibility and with that goes all government and social organization." In spite of such gloomy foreboding he admits his fearlessness, and would doubtless deny vigorously that all this contradiction was evidence of an emotional conflict of sexual origin in himself. This then is our fearless opponent.

THEODORE SCHROEDER.

"*The Heart of the Puritan.*"—Hanscom [Ed.]. Macmillan, 1920.
Page 273:

"Sarah Pierrepont, afterwards the beloved wife of Jonathan Edwards, described as maid and matron; also some of her own words written in joy and likewise in deepest sorrow, but ever in Christian serenity. [Title by Miss Hanscom.]

(1723)

"They say there is a young lady¹ in (New Haven) who is beloved of that Great Being, who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for anything, except to meditate on him—that she expects after a while to be received up where he is, to be raised up out of the world and caught up into heaven; being assured that he loves her too well to let her remain at a distance from him always. There she is to dwell with him, and to be ravished with his love and delight forever. Therefore, if you present all the world before her, with the richest of its treasures, she disregards it and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct; and you could not persuade her to do any thing wrong or sinful, if you would give her all the world, lest she should offend this Great Being. She is of a wonderful sweetness, calmness, and universal benevolence of mind; especially after this Great God has manifested himself to her mind. She will sometimes go about from place to place, singing sweetly; and seems to be always full of joy and pleasure; and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her."—*Jonathan Edwards*.

"... That night, which was Thursday night, Jan. 28, (1742) was the sweetest night I ever had in my life. I never before, for so long a time together, enjoyed so much of the light, and rest and sweetness of heaven in my soul, but without the least agitation of body during the whole time. The great part of the night I lay awake, sometimes asleep, and sometimes between sleeping and waking. But all night I continued in a constant, clear and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my dearness to him; with an inexpressibly sweet calmness of soul in an entire rest in him. I seemed to myself to perceive a glow of divine love come down from the heart of Christ in heaven into my heart in a constant stream, like a stream or pencil of sweet light. At the same time, my heart and soul all flowed out in love to Christ; so that there

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¹ Sarah Pierrepont was then thirteen years of age.

seemed to be a constant flowing of heavenly and divine love; from Christ's heart to mine, and I appeared to myself to float or swim, in these bright, sweet beams of the love of Christ, like the motes swimming in the beams of the sun; or the streams of his light which come in at the window. My soul remained in a kind of heavenly Elysium. So far as I am capable of making comparison, I think that what I felt each minute, during the continuance of the whole time, was worth more than all the outward comfort and pleasure, which I had enjoyed in my whole life put together. It was a pure delight, which fed and satisfied the soul. It was pleasure, without the least sting, or any interruption. It was a sweetness, which my soul was lost in. It seemed to be all that my feeble frame could sustain; of that fulness of joy, which is felt by those, who behold the face of Christ, and share his love in the heavenly world. . . ."—*Sarah Edwards*.

Page 266:

(February 9, 1684)

"In passing along the Street, I have sett myself to bless thousands of persons, who never knew that I did it; with secret Wishes, after this manner sent unto Heaven for them.

Upon the Sight of	Ejaculations
A tall man.	Lord, give that Man, High Attainments in Christianity: lett him fear God, above many.
A lame man.	Lord, help that Man, to walk uprightly.
A Negro	Lord, wash that poor Soul white in the Blood of thy Son.
A Man, who going by mee took no Notice of mee.	Lord, help that Man, to take a due Notice of the Lord Jesus Christ, I pray thee.
One whom I know not: (and saw no other singular Circumstance about him, to shape any Thoughts upon.)	Lord, lett this Person bee so known to, as to be sav'd by, the Lord."

Page 222:

(August 15, 1648)

"The synod met at Cambridge. . . . Mr. Allen of Dedham preached out of Acts 15. . . .

"It fell out, about the midst of his sermon, there came a snake into the seat, where many of the elders sate behind the preacher. It came in at the door where people stood thick upon the stairs. Diverse of the elders shifted from it, but Mr. Thomson, one of the elders of Braintree, (a man of much faith,) trode upon the head of it, and so held it with his foot and staff with a small pair of grains, until it was killed. This

being so remarkable, and nothing falling out but by divine providence, it is out of doubt, the Lord discovered somewhat of his mind in it. The serpent is the devil; the synod, the representative of the churches of Christ in New England. The devil had formerly and lately attempted their disturbance and dissolution; but their faith in the seed of the woman overcame him and crushed his head."—*John Winthrop*.

Contributed by PROF. THOMAS D. ELIOT,
Northwestern University,
Evanston, Ill.

The Dominance of Sex.—In this short article we wish to state briefly our own view upon the dominance of sex because we think it may help to clear up the misunderstanding which exists between the two schools of Freud and Jung.

We think that each case must be treated as unique and dependent upon the relation between what might be called the "*appetite*" and "*gratification*" curves which we will call the *a* and *g* curves respectively. The *a* curve will rise rapidly at puberty and continue rising more slowly perhaps until twenty-five or thirty years of age, then it will remain horizontal for some years dropping to zero as we approach old age and death. The actual form of this curve will depend upon the inheritance, health and early environment of the individual whose curve it is. The *g* curve will vary enormously with different individuals, particularly will this be true with women, social conditions making one woman a prostitute and another a virgin. Between puberty and maturity the *g* curve will certainly fall below the *a* curve except in the case of prostitutes. At marriage, either natural or legal, the *g* curve will rise and may go above the other. Subsequently the individual's personal environment will alter the position of the *g* curve relative to the *a* curve. Thus an unhappy marriage, while persisting legally, is almost sure to force the *g* curve below the *a* curve in the case of both parties.

Now we contend that the real dominance of sex in our lives is determined by the relative position of the curves. Whenever the *g* curve is below the *a* curve, sex will tend to color our whole outlook on life, and if, with this condition, the *a* curve is actually high on our chart then we have the nervous condition which leads to trouble. We think these are the kind of cases that consulted Freud.

At any moment we are justified in saying that those people who seek a restaurant are hungry; but we are not justified in saying that every person is always hungry. If we state the case in this way we will, we think, get a better understanding of the facts and we will not hunt for sex everywhere. Indeed we think that this constant hunting for sex is itself an indication that in the hunter the *g* curve is below the *a*

curve. Of course Freud saw a great many cases, but only of this sort, since normal people did not need to consult him. His conclusions are too broad for his evidence. To hunt for sex everywhere is futile and will force us to make all sorts of very far fetched explanations to square the facts with our theory.

Exactly this sort of error was made by the classical school of economists when they based their theory of social conditions on the assumption that man was always dominated by the "economic urge" and indeed the scientific method as now practised has one very grave fault; it constantly tries to find *one* cause for *all* facts, it does not admit any truth in the pluralism of philosophy.

A. A. MERRILL.

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Plato and Dostoyevski Anticipating Freud.—I have not come across any reference to the following passages from Plato and from Dostoyevski in psychoanalytic literature. It seems to me that they would be of interest to all who are in any way concerned with psychoanalysis, and I am republishing them for the purpose of bringing them to attention.

Following is a portion of a dialogue between Socrates and a pupil, Glauco, cited in the ninth book of *The Republic* of Plato (Spence's translation):

"Of those pleasures and desires which are not necessary, some appear to me to be repugnant to law: these indeed appear to spring up in every one, but being chastised by the laws, and the better desires, along with reason, they either forsake some men altogether, or are less few in number, and feeble; in others they are more powerful and in greater number.

"Which are these you mean? said he.

"Such, said I, as are excited in sleep, when the other part of the soul, such as is rational and mild, and which governs in it, is asleep, and the part which is brutal and savage, being filled with meats and drunkenness, frisks about, and pushing away sleep, wants to go and accomplish its practices. In such a one you know it dares to do everything, as being loosed and disengaged from all modesty and discretion; for it scruples not the embraces, as it imagines of a mother, or of any one else, whether of Gods, of men, or of beasts; nor to kill any one, nor to abstain from any sort of meat, and, in one word, is wanting in no folly nor impudence."

The following is quoted from "A Dream of a Ridiculous Man. A Fantastic Tale," by F. M. Dostoyevski, first published in *The Diary of a Writer*, issue of April, 1877.

"Dreams, as is known, are an exceedingly strange thing: one thing presents itself with terrifying clearness, with a jeweller's minuteness of

finish of detail, while another is skipped over, as though wholly unnoticed, for instance, through space and time. Dreams, it seems, are actuated not by reason, but by desire, not by the head, but by the heart; yet at the same time what ingenious things my reason has at times accomplished in a dream! Again, things happen to reason in dreams which are quite incomprehensible. My brother, for instance, died five years ago. I see him in dreams at times; he takes part in my affairs, we are greatly interested, at the same time, through the entire duration of the dream, I fully know and remember that he is dead and buried. How is it then that I do not marvel at that he, though dead, is nevertheless here, near me, and busies himself with me? Why does my reason fully admit all this?"

Contributed by AARON J. ROSANOFF, M.D.,
King's Park, N. Y.

Serpent as Phallic Symbol.—While the serpent is frequently utilized as the phallic symbol by the unconscious, such association is rarely found in consciousness. But I have recently noted the excellent literary use made of it in George Moore's novelet *John Norton* found in his volume entitled *Celibates*. Here in the deliria and dreams of the heroine, Kitty Hare, the snake is very prominently featured as the phallic symbol. This is just one example of the intimate psychoanalytic insight of George Moore. I hope to complete soon a study consisting of a psychoanalytic survey of his complete works.

A friend recently sent me the following quaint little poem found in an old volume of Thomas Moore. It may be of some interest to the psychoanalyst in this connection.

THE SNAKE.

1801

My love and I, the other day,
Within a myrtle arbour lay,
When near us from a rosy bed,
A little Snake put forth its head.

"See," said the maid, with laughing eyes—
"Yonder the fatal emblem lies!
Who could expect such hidden harm
Beneath the rose's velvet charm?"

Never did mortal thought occur
In more unlucky hour than this;
For Oh! 'I just was leading her
To talk of love and think of bliss.

I rose to kill the snake, but she
In pity pray'd, it might not be.

"No," said the girl—and many a spark
Flash'd from her eyelid, as she said it—
"Under the rose, or in the dark,
One might, perhaps, have cause to dread it;
But when its wicked eyes appear,
And when we know for what they wink so,
One must be very simple, dear,
To let it sting one—don't you think so."

From Thomas Moore's Poems.
Epistle VII.

To Thomas Hume, Esq., M.D.

From The City of Washington.

During the course of a recent psychoanalysis, I found the following series of incidents preceding an attack of telegrapher's cramp. I was not consulted for the relief of this condition as it constituted a bit of ancient history in the case. This man remembered clearly a vivid dream he had had during his adolescent years. He dreamed the phallus had been amputated. It was several minutes after waking before he could convince himself that this had not taken place. Some years later, after an abdominal operation, when he came out from under the anesthetic he thought that his right hand had been amputated, and insisted to the nurse that this was the case. She even held his hand before his face and attempted to convince him that this was not so but it was several hours before he could convince himself.

Some months following the above incident, while working as a telegrapher he had this dream which was so vivid that he remembered it clearly for a number of years: He thought that a small dog had bitten or scratched a hole clear through the palm of his right hand. He awoke with a marked feeling of anxiety just in time to throw the switch that was necessary to let a passenger train into the block. It was true that the ball of the switch-lever that was grasped fitted the palm of the hand in the place where the dream injury was located. But the psychoanalyst would demand a deeper interpretation than this since a line of association can be readily traced from this dream to the telegrapher's cramp which followed it shortly and back to the earlier fancies and their antecedent thoughts on the habit of masturbation.

RALPH REED,
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Orestes and the Eumenides.—As you go from Megalopolis to Mes-

sene, you will come in about seven stades to a temple of some goddesses on the left of the high road. They call both goddesses and place Maniæ, which is I fancy a title of the Eumenides, for they say Orestes was driven mad here after the murder of his mother. And not far from the temple is a small mound, with a stone finger upon it, the mound is called Finger's tomb, because here they say Orestes in his madness gnawed off one of his fingers. And there is another place contiguous called Ace, because there Orestes was healed of his madness: there too is a temple to the Eumenides. These goddesses, they say, when they wanted to drive Orestes mad, appeared black to him, and when he had gnawed off his finger then they appeared white, and this sight made him sane, and he turned away their wrath by offering to them expiations, and he sacrificed to these white goddesses; they usually sacrifice to them and the Graces together. And near the place Ace is a temple called Shearing-place, because Orestes cut off his hair inside it. And the Antiquarians of the Peloponnese say that this pursuit of Orestes by the Furies of his mother Clytæmnestra happened prior to the trial before the Areopagus.—*Pausanias' Description of Greece*, Bk. VIII, Chapter XXXIV.

Contributed by PROF. THOMAS D. ELIOT,
Northwestern University,
Evanston, Ill.

BOOK REVIEWS

THE WORLD'S ILLUSION. By Jacob Wassermann. Published by Harcourt, Brace & Co., New York.

The two volumes of "The World's Illusion" by Jacob Wassermann offer us such a huge chunk of life's pudding that everyone can put in a thumb and pluck out whatever kind of a plum best pleases his personal palate. One of the largest and most juicy of these plums is the psychiatric, even psychoanalytic, confection that spices the dish. The book begins as if it were going to be another version of "The Affairs of Anatole" or such like foolishness, and indeed such "*affairs*" run through it, but illuminated by a purpose that the Viennese Schnitzler, M.D. though he is, never dreamt of in his philosophy; and it ends with a legend of redemption through pain and grief, a mystic tale of "The Victorious and Perfect." It is to seek this that the hero Christian, the beautiful and wealthy and high-placed youth, sells all that he has, but instead of giving it to the poor, returns it to the family fortune from which it came and gives only himself to the poor. This, however, proves to be a great gift, for Christian, it develops, is a sort of natural psychoanalyst. He goes about doing good in that way, and produces soul-shaking results just by persistently questioning people about themselves. With a dispassionate passion he holds up the mirror to the human nature about him, which quails before its own image. A generally inarticulate person, though eloquent enough when the author can see no other way out of it, Christian prods and prods and prods with his courteous and penetrating questions, and succeeds in drawing to the surface much of the most remote and forgotten past of those he has set out to understand. "Don't be afraid," he says to the boy Michael, "tell me everything. I shall understand, or, at all events, I shall do my best to understand." So Michael relieves himself of the secrets that were destroying him. Among those whom he leads on to the confession that is good for the soul is Karen, the degraded prostitute that Christian takes up as a protégée, and who finds herself telling him piecemeal the whole sordid story of her life from the time she was first tripped up at thirteen by her vicious step-father. After a séance of this "talking cure" she comments, "It's crazy—me talking to you this way—so familiar and all." A prostitute objecting to being "familiar"! This is an admirable bit of insight. But just the same she keeps on talking, and develops for her interlocutor a suitable "transference," the only pure affection of her life, a redemptive passion.

Among the case histories presented in this book it is hard to choose the most interesting—there are the Scripture-mouthing neurotic Voss, the degenerate psychopath Heinrich, and the moron Heinzen. Voss

is first discovered in a "shut-in" state, sitting indoors all day and gloomily gazing out of the window at nothing. One wonders later whether it might not have been better for him and the world if he had been left to the deterioration that threatened his mind. But he is stirred into renewed vitality through taking his turn in the confessional, and he accounts sufficiently for his adult abnormality by the psychic shocks of a childhood passed with a brutal wife-beating father and a dishonored mother. His later conflicts between sensuality and religiosity, even though two phases of the same affliction, are terrible to witness. His sadistic trend exhibits itself in the brutal abuse of the boys he tutors and even of their mother, who avenges herself by getting him dishonorably discharged by secreting among his possessions a valuable piece of her jewelry. This she later sends him by post, and he, in the clutches of this love-hate relation, throws it into the well—a rather improvident gesture for an extremely impecunious young man, who likes to live by sponging on his intimates. The race prejudice against Jews which Voss rationalizes as of religious origin leads him to seduce a Jewish girl and then cast her aside after his purpose was served. It is perhaps natural that such a temperament should be drawn to the profession of medicine, but a bit disconcerting that "what attracted him inordinately was psychiatry." It is to be hoped that before beginning to practice this specialty he gained some insight into his own case. However, this leads to a fine passage by the author on psychiatry: "In it mystery was heaped on mystery. Unexplored and undiscovered countries stretched out there—great epidemics of the soul, illnesses of the sexes, deep-rooted maladies of whole nations, a ghostly chase between heaven and earth, new proofs of psychical bonds that stretch from millenium to millenium as well as from man to man, the discovery of whose nature would make the whole structure of science totter."

Christian also is a medical student at the University of Berlin, but unfortunately abandoned the idea of practising medicine because he found after an experience with a poor mother who tried to press a two-mark piece into his hand after he had attended her child, that it was impossible for him to take money for his services. It's a pity that somebody didn't mention to him that members of the medical profession have been known to give their services to the poor without remuneration and without a loss of professional prestige. How Christian expects to live without earning any money is not divulged by the author, who leaves unsatisfied our curiosity regarding his own obvious money-complex.

Even more remarkable than the analysis of Voss is that of the villian Heinrich, who commits a crime of the most abhorrent bestiality. Christian, after suffering so deeply from the atrocious murder of the rare and exquisite Ruth as to have aged twenty years, patiently pursues

the criminal for the purpose of discovering how a human mind could conceive and take satisfaction in such hideousness. Christian drags it all out, though at one time his voice "was hoarse and passionate and naked" and again he "moaned in his supreme pain as he heard this." At the climax of the analytic progress Heinrich's final breakdown before Christian is thus described: "He (Christian) saw and understood. At last! At last! A trembling hand moved forward to meet his own. He took it; it had no life. He had never yet so deeply grasped it all—the body, the spirit, time, eternity. The hand had no warmth: it was the hand of the deed, the hand of crime, the hand of guilt. But when he touched it, for the first time, it began to live and grow warm; a glow streamed into it—glow of the mirror, of service, of insight, of renewal. It was that touch, that touch alone. . . . Saved and freed from himself by that touch, the murderer cast his guilt upon the man who judged and did not condemn him. He was free. And Christian was likewise free." Heinrich's freedom one understands to be so complete as to cause him to take upon himself the public blame for the murder which he had cleverly transferred to the moron Heinzen.

The many characters who refuse to gaze at themselves in Christian's mirror go down to destruction in their sins—Eva the Magnificent, the world-shaking dancer and courtesan, the rich and miserly Judith who has a mania for collecting objects of art and neglecting her husband, Crammon, the reincarnation of the "Anatole" type. Eva indeed, the heroine of the first volume, as Ruth is of the second, gains the whole world and loses her own soul about as completely as that fate was ever realized.

The character of Christian is unique. Here is a Redeemer who passionately participates in the suffering he relieves—and a redeemer of others who is at the same time engaged in redeeming himself, a physician trying to cure himself while curing his patients—an example that might well be studied by some of the regular practitioners in the more humdrum fields of Christian's specialty. Christian took up the study of medicine because he valued science "as a means to an end," a way of "getting closer to people," of seeing them "without pretense and falseness. . . . But his urge was toward deeper and ever deeper abysses of life. He was never satisfied. He wanted to steep himself in humanity. There were always new horrors behind the old, other torment beyond any he had seen; and unless he could absorb all that into himself, he had no peace. Later he hoped to find still other ways. He was only practising upon sick bodies; later he would sink himself into sick souls. But it was only when he had unveiled something secret and hidden that his heart felt free and light." Christian gives perhaps his clearest account of what he is after in his last talk with his mother: "You see, mother, the world as I gradually got to know it, the

institutions of men, harbours a wrong that is very great and that is inaccessible to our ordinary thinking. I cannot tell you exactly in what this great wrong consists. No man can tell us yet, neither the happy man nor the wretched, neither the learned nor the unlettered one. But it exists, and it meets you at every turn. It does no good to reflect about it. But like the swimmer who strips before he leaps, one must dive to the very bottom of life to find the root and origin of that great wrong. And one can be seized by a yearning for that search, which sweeps away all other interests and ambitions, and masters one utterly. . . . That wrong does not consist in the mere contrast between poor and rich, between arbitrary licence on the one hand and enforced endurance on the other. No, no. Look we've all grown up with the view that crime meets its expiation, guilt its punishment, that every human deed bears its reward within itself, and that, in a word, a justice rules which compensates, orders, avenges, if not before our eyes, then in some higher region. But that is not true. I believe in no such justice; it does not exist. Nor is it possible that such a justice exists in the universe, for if it did, the lives men lead could not be as they are. And if this superhuman justice of which men speak and on which they rely does not exist, then the source of that great wrong that is in the world must be within the life of man itself, and we must find that source and know its nature. But you cannot find it by observing life from without; you must be within it, within it to the lowest depths. That is it, mother, that is it. Perhaps you understand now."

This might serve as some sort of a definition of what the psychoanalyst is about. This idea of understanding and curing the ills of humanity by a process of passionately sympathetic, but at the same time unprejudiced and open-minded, analysis of individuals is worthy of study, and indeed much of this book can best be appreciated and enjoyed by those who have some insight into the psychoanalytic interpretation of human conduct.

MARY VIDA CLARK.

NEW YORK.

DANGEROUS AGES. By Rose Macaulay. Boni and Liveright, New York, 1921.

The age of introspection, all ages, wherever there is possibility of growth are chosen for the theme of this tale. The ramifications of a family are truthfully, perhaps a little idealistically, outlined. The feminine side receives the most attention. There is the ultimate ancestor of four generations, at eighty-three, complacently getting enjoyment out of life while it lasts. Her daughter, Mrs. Hilary, at sixty-three is fretting away her time and family's patience because she cannot grow up, stand on her own feet in adult extroverted fashion. There are her daughters,

Neville, forty-three, Pamela, thirty-nine, and Nan, thirty-three, all brilliant, working and adjusting to life, but all vaguely anxious lest they too reach the mother's age in wrangling and discontent. Neville is married and has two children, one a daughter, Gerda, twenty years old, just about to take her plunge into adulthood. There are sons, brothers and husbands too, but they figure only incidentally, fine whole-souled beings, padded out with virtues, all more or less alike.

Many "family complex" situations are hinted at. Mrs. Hilary's deceased husband was too good to her, did everything for her. Mentally she is still the child he married. Neville studied medicine in her youth at the side of an adored brother. Gerda with her young stubbornness rationalized as principles is won over to the marriage ceremony only when her brother sees no inconsistency in it. The fact that *her* principles are at stake is the ground on which she takes her stand, as one of the narcissists in the book. The daredevil, exhibitionistic rivalry between herself and her aunt, Nan, for the love of the same man, mirrors again infantile states which appear everywhere in the story.

In their aging and fear of aging these women all have far more material to work with than their mother, Mrs. Hilary. They are creative in various ways, Neville has family and interest in medicine, Pamela organizing work, Nan writing. They need only the will to face reality. Instinctively they are doing this in work, groping in a useful fashion after the meaning of life and seeking adjustment to it. The parasite, however, lives in fantasy, and in spite of brave psychoanalytic ineptitude, continues to live in fantasy.

Blithely the authoress baits her psychoanalytic dogs with the only sure criteria for failure—an old woman, and an ignorant one. The menace of the non-medical analyst would seem to be as great in England as it is here. The whole analytic question is handled in the book with a levity that is surprising until we come to the close, and Pamela's outlook on life offered apparently as solution of the problem. Pamela, unmarried, without prospect of marriage it would seem, has formed a homosexual attachment for a woman coworker. Rooted in adolescence with intricately constructed unconscious defenses, she can always be the perfect lady, never at a loss, because she wills to be content, automatically rejecting every inconvenient or true thought. Her work is constructive, but not creative. The others are all working towards a goal. But Pamela we fear, should her armor of polite indifference ever be penetrated, would arrive at the dangerous age in a pathological condition. Self has the strongest claim upon her still in spite of her good works. There is more hope for self-centered little Gerda because of her youth, but at root they are alike. Pamela's closing words: "I certainly don't see what all the fuss is about" mark her perhaps for the keen balanced woman the authoress would have her. But we feel that

it is an unconscious pose. A little real analysis would not come amiss in the lives of any of these characters.

SYLVIA STRAGNELL.

THE PSYCHOANALYTIC STUDY OF THE FAMILY. By J. C. Flügel. Published by The International Psycho-Analytical Press, London, 1921. Pp. 259. Price 10s 6d.

The author of this excellent work very modestly sets forth no claim for originality, and in the sense in which he means it this is probably true. The work is really a compilation and an orderly arrangement of the findings of the psychoanalytic school on the subject in question. The author, however, is responsible for the collection of the material, for its arrangement and for its presentation, to say nothing of the appreciation of the desirability of this work, all of which are distinctly personal contributions and original in the proper sense of that term. He has done his work well and presented the reader with a gradual unfolding of his subject in a style at once clear and interesting. The reviewer believes that it would be decidedly a worth while effort at this time to correlate the work of the psychoanalytic school with reference to other subjects and present them in a similar way.

Briefly the book attempts to set forth the primitive emotions in their relation to the family, the origin of conflict in the family situation, the relation of the family to the life task of the individual and to the growth of the individual personality. It discusses in detail the abnormalities and varieties of development as they relate both to love and hate, and to the dependence aspects of the situation. There is an interesting chapter on ideas of birth and pre-natal life, and one on the psychology of initiation and initiation rites. From this point the author goes on to the discussion of the development of parent substitutes, the family influences in the development of the love life, the social environment and religion, the attitude of parents to children, and the origin and development of the family tendencies, including the hate and love aspects and the repression of love. He concludes with two chapters on ethical and practical applications of the love and hate aspects and of the dependence aspects.

From the above summary of the contents it can be seen that the author undertakes to trace the movement, so to speak, of the primitive emotions through the ever increasingly complex family situation as that includes not only the immediate blood kin, but the substitutes that are developed along the path of the evolution of the individual as his love and hate and dependence tendencies secure ever more satisfactory objects of attachment.

The book is an excellent discussion of what might briefly be termed the Oedipus complex in all of its detailed ramifications and should

serve as a satisfactory answer to the critics of psychoanalysis who think that all of the multitudinous facts of the neuroses are explained very easily by referring them to the single fact of infantile parent attachment, as if the criticism were launched against organic chemistry that it reduced all of its situations to expressions of the quadrivalency of carbon. The detail with which the author follows the emotional tendencies of the individual shows how what relatively speaking appears to be a simple situation in the infant becomes increasingly more complex, and how the Oedipus situation with respect to the tendencies in question really becomes the measuring rod of the emotional life of the individual.

Distributed throughout the presentation of the subject the author from time to time refers to mooted points, calls attention to hiatuses in our knowledge, and makes interesting suggestions as to the possibilities of further interpretations. The book is a distinct addition to psychoanalytic literature.

WHITE.

JUVENILE DELINQUENCY. By Henry H. Goddard. Published by Dodd, Mead & Company. New York, 1921. Pp. 120.

This little book seems to be a combination of a popular discussion of the problems of juvenile delinquency and an account of the work of the Ohio Bureau of Juvenile Research, of which the author was for two years the director. It is a little difficult in reading the book to know just what audience the Doctor is talking to, but the reviewer would suppose that it was a popular presentation, which, however, as such, contains some defects. For example, in speaking of association tests, for one who knew nothing about the subject his reference to them would be quite unintelligible. In the way of criticism also one notices a number of statements which strike one as being rather carelessly put. His faith in the endocrine therapy seems to be greater than is warranted, but it falls in line with the fashion of the day in therapy. When he speaks also of there being no possibility of hereditary types of psychopathy because "biologically of course there could not be such a thing because we are dealing with function and not with structure," the reviewer feels that the author is a little astray in his thinking.

The general note of the book, however, is extremely useful. The plea for the exceptional child is well made, as is also the plea for the recognition of the possible delinquent before he has committed a series of offenses which forces attention through the courts. The present-day methods of dealing with these problems are wasteful to the last degree and the whole argument of the book is directed toward correcting these methods by an early recognition of anti-social material and its proper segregation. This is in line with the best thought upon the

subject and it is the work which the Ohio Board, under Doctor Goddard's directorship, endeavored to accomplish.

The work as a whole is the pronouncement of a man well qualified to speak upon the subject of juvenile delinquency and should be of value to workers in this field. It is certain that new solutions are gradually evolving from the old problems along the lines that are herein indicated and from this point of view the book is to be highly recommended.

WHITE.

AN OUTLINE OF ABNORMAL PSYCHOLOGY. By James Winfred Bridges, Assistant Professor of Psychology, University of Toronto. Second Edition. Published by R. G. Adams & Co., Columbus, Ohio, 1921.

This book represents an effort to steer between the Scylla on one hand of a ponderous work on psychopathology and on the other hand the Charybdis of a scanty and insufficient outline of the subject. Works of the latter type are not informative enough to be of much use to the student, while the former daunt him by their sheer bulk. Dr. Bridges' book is an outline, but it is more. In it he has tried, on the whole with success, to list and classify all the deviations from normal in the psychic sphere, accompanying each with some attempt at definition and explanation. These latter must necessarily be somewhat dogmatic in method, but where varying conceptions of terms exist the author has pointed these out, and indicated the basic theories.

After covering the field of symptomatology, Dr. Bridges discusses the psychoses and psychoneuroses, mentioning briefly the accepted and the most recent theories concerning them. It is in this part of the work that the need for supplementing the outline itself with fuller discussions and with clinical material is most keenly felt. Here, as elsewhere in the book, there is, however, a list of references at the end of each chapter. These were evidently chosen, not with any wish to be exhaustive, but with the idea of covering the entire field clearly and from more than one viewpoint.

It is easy to conceive of this book as being very useful, and the fact that the first edition was quickly exhausted, necessitating the preparation of this one, bears this out. It would be, for example, an ideal guide to use in the writing of a large text book on psychopathology, and could very well serve as a basis for a course of lectures. The present edition contains some new material on such subjects as the subconscious and abnormal religious manifestations. Blank pages are provided for annotations.

LIND.

PSYCHOLOGY OF PHANTASY. By Constance Long. Published by Moffat, Yard and Co., New York, 1921. P. 216.

Dr. Long has given us a book of peculiar interest for American readers. While the book is a collection of essays and papers which have been read at various places and is therefore not a consistent unfolding of her subject, still the minor repetitions that inevitably occur do not seriously detract from its consecutive reading. The main point of interest is that the Doctor is an adherent of the Zurich School and in her various papers sets forth, better than in any other publication in English, so far as the reviewer knows, the tenets of that school and wherein it differs in its teachings from those of Freud. These differences cover more particularly Jung's concept of the unconscious, his insistence upon the prospective character of dreams and his idea of the meaning of the incest complex and of the goal of psychoanalysis. These ideas are set forth here and there in various of the essays and are supported by numerous quotations from Jung's writings. There is also a brief account of Jung's concept of the four principal types of character: the introverted and the extroverted, about which he wrote some years ago and the more recently elaborated intuitional and sensory types. Jung's concept of the collective unconscious, the creative aspects of the unconscious and its myth-making and religion-creating characteristics are referred to. While some of his differences with Freud are radical it would appear that others of them are not necessarily such great departures as to be unassimilable. The book is to be recommended to all those who desire to acquaint themselves with the particular conceptions elaborated and projected by Jung and his followers.

WHITE.

THE EUGENIC PROSPECT: National and Racial. By C. W. Saleeby, M.D. Published by Dodd, Mead and Company, New York, 1921. P. 239.

This book consists of some thirty-four chapters, each one of which is a complete essay in itself. There is no logical unfolding of a thesis throughout the book. The chapters are, however, written in a vigorous, entertaining style, and are the result of wide experience and keen observation. They cover such subjects, "Youth and the Race," "The Vote and the Race," "After War Moral and its Treatment," "Racial Diseases," "The Coal-Smoke Curse," "Infection," "The A, B, C of Diet," "Our Shameful Teeth," etc.

The author is a decided Americanophile and believes that we have made much more progress in this country in dealing with many dysgenic factors than they have in England. In fact one gathers the impression from his book that he looks with grave apprehension upon the future of England unless very vigorous means are taken in the near future to revivify the race. The falling off of the birth rate among the better

classes, the prevalence of venereal disease, alcoholism and tuberculosis, and of the deficiency diseases due to malnutrition are making serious inroads into the national health assets.

The various chapters of the book are each clean-cut statements of the problems involved and a call to arms to all those interested in national health.

WHITE.

EXCEPTIONAL CHILDREN AND PUBLIC SCHOOL POLICY. Including a Mental Survey of the New Haven Elementary Schools. By Arnold Gesell, Ph.D., M.D., Professor of Child Hygiene, Director of University Psycho-Clinic, Yale University. Published by Yale University Press, New Haven, 1921.

This little pamphlet embodies the results of a survey of 24,000 school children. Especial regard was given to the so-called exceptional child, who has always been a problem in public school systems. When he is superior in his attainments, he has managed to adjust himself even though his potentialities have not been fully developed, but when he is inferior, he has too often dropped out of school altogether at an early age and later on in life formed one of the army of psychopaths, criminals, hoboos, and other anti-social types. Dr. Gesell has made a number of excellent suggestions, many of which are naturally purely local in their application. He proposes a State law which, whatever its possible flaws, is an intelligent and praise-worthy effort to establish a broad, constructive legislative policy for that neglected group, the feeble-minded.

LIND.

SELF-DEVELOPMENT, A Handbook for the Ambitious. By H. Addington Bruce. Published by Funk & Wagnalls Company, New York and London, 1921. 332 p. Price, \$1.50 net.

This is perhaps the best of Mr. Bruce's books. The subject matter unfolds itself without effort on the part of the reader, which means that although it is all presented in the simplest way that that simplicity has been attained by infinite pains. Mr. Bruce perhaps says nothing new and he does not claim to have said anything new, but he has thought over the problems of living in all their various aspects as they come into relation with modern circumstances and conditions. He has chosen his examples from the circumstances of life as they arise in the days of the average man and he has chosen them well. There is a maximum of such examples sprinkled with well chosen quotations and all presented in a way to captivate the attention. It is good advice attractively presented.

WHITE.

CONCEPT OF REPRESSION. By Girindrashekhar Bose. Published by G. Bose, 14 Parsi Bagan, Calcutta, India. 1921. 223 pp. Rs. 10/ net.

The reviewer received with great interest this little book from far-away Calcutta and notes with interest and some degree of envy that in the medical school of the University the writer is lecturer on psychoanalysis and abnormal psychology. It is a source of satisfaction to note the spread of the psychoanalytic concepts about the world, and to realize that they are attracting the attention of thoughtful medical men everywhere.

This little book is a clear and concise statement of the author's views on the subject of repression. It is replete with diagrams illustrating how he thinks of the forces involved and their relations to one another. There are some interesting references to practices which are found in India and the final chapter on the psychology of smell is full of interesting suggestions.

WHITE.

PRACTICAL PSYCHOLOGY AND PSYCHIATRY. By C. B. Burr, M.D. Published by F. A. Davis Company, Philadelphia, 1921. Pp. 269. Price \$2.00 net.

This little book is now in its fifth edition since its original publication in 1898. During that period it has been gradually enlarged and become progressively more ambitious, until in the present edition it sets forth to be a practical psychology and psychiatry for use in training schools for attendants and nurses and in medical classes, and as a ready reference for the practitioner. The classification which has been followed is that of the National Committee for Mental Hygiene, but the case material which has been introduced as illustrative is the material of the author presented in his own particular way so that the book presents all of the unique characteristics of individual authorship rather than those of a digest and compilation of existing literature. It is well and interestingly written and cannot fail to serve its purpose well. We predict further new editions and speed it on its way with our best wishes.

WHITE.

PSYCHOLOGY: A STUDY OF MENTAL LIFE. By Robert S. Woodworth, Ph.D. Henry Holt and Co., New York, 1921. Pp. 580.

A work on psychology essentially constructed for teaching purposes with exercises at the end of each chapter and a few carefully selected references. It is a book written by one of the progressive members of the older school of academic and physiological psychologists and therefore shows material modification in its various parts, depending upon the extent to which the newer knowledge of the nervous system and the

researches in psychopathology have forced their influence. Professor Woodworth's antagonism to psychoanalysis is well known. He summarizes it in the book. His work is undoubtedly a useful presentation of the subject for the class room.

WHITE.

AMERICAN RED CROSS WORK AMONG THE FRENCH PEOPLE. By Fisher Ames, Jr. Published by the Macmillan Co., New York, 1921.

This little volume gives a survey of the activities of the Red Cross in France. These began when the Red Cross Commission reached France on June 13, 1917, and continued until after the Armistice. In a book of this size naturally only a descriptive summary could be attempted; but the author has summarized the subject very well, so that the reader gets some idea at least of the stupendous problems of the Red Cross and its beneficent activities.

LIND.

SEX FOR PARENTS AND TEACHERS. By William Leland Stowell, M.D. New York, The Macmillan Co., 1921.

A book prepared for the use of parents and teachers. It gives a very good account of the reproductive forces in plants and animals and humans, with many good illustrations, on the theory that parents and teachers must themselves have a reasonably clear idea of this subject in order to be prepared to meet the queries of the children. It is full in these particulars but very brief in discussing the ways and the difficulties of using this knowledge in face of the actual situations.

WHITE.

OUTLINE OF ABNORMAL PSYCHOLOGY. By James Winfred Bridges, Second Edition, Revised, Published by R. G. Adams & Co., Columbus, Ohio, 1921. Pp. 226.

The first edition of this work was reviewed in THE PSYCHOANALYTIC REVIEW for April, 1920. The second edition maintains the same form and arrangement as the first, but has been materially enlarged, practically 100 pages of new matter having been added. The book contains a great deal of useful information in tabloid form but lacks the interest of a coherent presentation, being practically a series of definitions and concrete statements. The second edition is a decided improvement upon the first.

WHITE.

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All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.

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- Journal of Educational Psychology**—Baltimore: Warwick & York.
Subscription \$4. 540 pages annually. Founded 1910.
Monthly (9 numbers). Managing Editor, Harold O. Rugg.
(Educational Psychology Monographs
Published separately at varying prices. Same publishers.)
- The Behavior Monographs**—Cambridge, Mass.: Emerson Hall.
Subscription \$5. 450 pages per volume. Edited by John B. Watson.
Published without fixed dates, each number a single research.
- Psychoanalytic Review**—Washington, D. C.: 3617 10th St., N. W.
Subscription \$6. 500 pages annually. Psychoanalysis.
Quarterly. Founded 1913. Ed. by W. A. White and S. E. Jelliffe.
- Journal of Experimental Psychology**—Princeton, N. J.
Psychological Review Company. 480 pages annually. Experimental.
Subscription \$4.25. Founded 1916. Bi-monthly. Ed. by John B. Watson.
- Journal of Applied Psychology**—Worcester, Mass.: Florence Chandler.
Subscription \$4. 400 pages annually. Founded 1917.
Quarterly. Edited by James P. Porter and William F. Book.
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Bi-monthly. Edited by Knight Dunlap and R. M. Yerkes. Founded 1921.

THE PSYCHOANALYTIC REVIEW

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A STUDY OF PSYCHOLOGICAL TYPES

BY BEATRICE M. HINKLE, M.D.

Quite early in my practice of psychoanalysis I commenced to observe certain marked lines of difference in the psychology of my patients, and it was not long before they appeared to fall into distinct classes with well-defined outlines. Just at this time I received Jung's little paper called "A Preliminary Study of Psychological Types,"¹ which at once opened a door throwing a flood of light on the matter, and proved a great stimulus to my own observations. Now I recognized that I had been separating the extraverts and the introverts as Jung designated them, and could clearly distinguish and agree with most of his findings. In his paper Jung referred to only two types which he designated introvert and extravert according to the primary movement of the libido² toward the center, the ego, or toward the periphery, the object. He suggested that there may be others still undefined, but confined his discussion to the most obvious characteristics of these two main divisions.³

As time went on, however, it became increasingly evident that finer differentiation was necessary if any deeper understanding of personality was to be gained. For, while these two major directions of the libido were everywhere obvious, other elements entered into

¹ Since this paper was written Dr. Jung has issued a book on the Psychological Types which expresses his latest findings on this subject. Although his mode of approach has somewhat altered from his original studies, and his terminology has changed, it is interesting that we have independently arrived at very similar observations and deductions regarding the type distinctions.

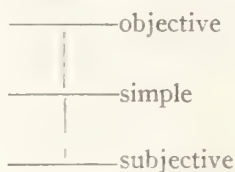
² The word libido in this paper is used according to Jung's conception, as a term to indicate the general psychic energy.

³ *Collected Papers on Analytical Psychology.*

the personality which produced great distinctions of character traits and reactions among the introverts and extraverts themselves. For instance, Jung in this paper made the tough-minded of William James' classification equivalent to the extravert, and the tender-minded to the introvert, whereas it became apparent that there was a definite group of extraverts who were as tender-minded as the classical introvert, and contrariwise many introvert philosophers and scientists who were as tough-minded as the typical extravert. Also his association of the introvert and extravert with the two types described by Otto Gross, from the realm of psychiatry, as possessing in one case a diffuse and shallow consciousness, and in the other a deep and concentrated consciousness, proved not so simple a matter, but concerned a definite and distinctive type of psychic functioning which could be found with both extravert and introvert.

This distinction produced a much more complex problem in the realm of type division, but at the same time a much clearer differentiation of the individual type differences. In time it became possible to tell almost immediately to which type an individual belonged and, knowing this, to prognosticate what an investigation of the psychological situation would probably reveal.

These investigations have led me to divide each of these main divisions into three groups, i.e., the simple type of extravert or introvert which corresponds in general with Jung's original description, and beside this, two other groups comprising by far the larger number of persons. These are characterized respectively by a greater subjectivity in one group and a greater objectivity in the other than that found in the simple types. Diagrammatically, one could represent this division on a vertical rod thus :



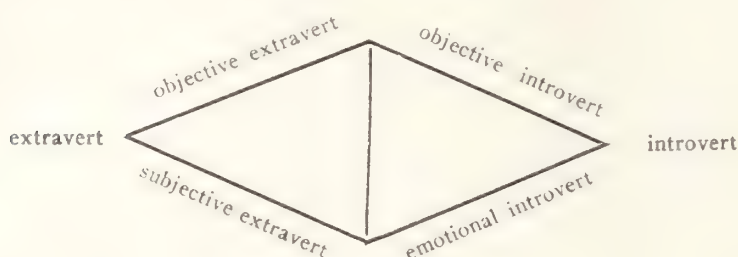
The distinction in behavior and character traits between the subjective and objective groups of the same type is so great as often to be more apparent than the main distinction between extravert and introvert, and hence, from a descriptive point of view, we may refer to these groups as the subjective and objective types. In each of the subjective types is found something of the nature of both extra-

vert and introvert, with an alternating centripetal and centrifugal movement of the libido, first one, then the other predominating. This tendency produces a marked duality in the psychic organism, an instability, for since the subjective functions and attitudes play the dominant role, there is difficulty in obtaining a true perception of outer reality. I have called the subjective types subjective extraverts when the major movement of the libido is outward towards the periphery, the object, and emotional introverts when the major movement is towards the center, the ego. In the name "subjective" extravert I present the distinguishing quality which separates this group from the simple extravert whose conscious interest is turned wholly to the outer world and its objects and who is but dimly aware of the subjective factor just below the threshold. Likewise the term "emotional" introvert is used in the same way to emphasize the particular quality which differentiates this class from the simple introvert whose behavior and manner are noticeably lacking in outward emotional expression and impulse.

Besides the simple and subjective types, there are the two others which, although less important in their total effect, perhaps, still are numerous enough and sufficiently distinct. They possess little or no differentiation of the subjective functions of feeling or intuition and are quite unaware that values exist of which they have no comprehension. They are the absolute antithesis of the subjective types, and because of their being limited to the simple sense perception of things, I call them the objective types, dividing them as in the former case according to the dominating mechanism of extraversion or introversion. Thus altogether I now distinguish six types of individuals, all of whom are well defined and whose differences and psychological distinctions must be reckoned with if any mutual understanding is to come about or any just criticism of behavior and attitude.

Actually the great major distinction in type division which can be recognized everywhere is the extravert and the introvert. This is as definitely distinctive in the psychological field as are masculine and feminine in the biological. These types are opposite and complementary. All the rest are modifications; the objective types and subjective or bisexual types, as I have termed them, depending for their distinction upon the degree of differentiation of the various psychic functions from the original undifferentiated state. The subjective types represent the most complex individuals and include the most creative personalities, while the objective types represent the

most simple and uncomplicated. I can, perhaps, illustrate this grouping more clearly through a diagram thus:



Here we place the simple types of extraverts and introverts at opposite angles of a diamond. Proceeding from the opposite horizontal ends towards the bottom of the diamond, all on the descending lines are the subjective or bisexual types, with the degree of subjective or inner world relationship indicated by their position on the sides. All above on the ascending lines belong to the objective types, indicating likewise by the position on the sides the degree of objective or outer world relationship. The highest point of the diamond indicates the point of meeting of the two opposite objective types, the extravert and introvert, in the external world, where they often appear to present similar behavior and qualities when the relation to objective reality has been carried chiefly through sense perceptions to the extreme limit. However, this similarity is external only, and a close examination will reveal the great distinctions still preserved in the quality of the relation. Likewise, the lowest point indicates the meeting of the two opposite subjective types, the emotional introvert and subjective extravert, in the subjective or inner world, where for both the upper world of reality is quite over-shadowed, the ideal world becoming the reality for these persons. But here, too, although an apparent merging of the differences takes place, the dim outlines of the distinctive features of the two types are visible to the careful observer. For therapeutic reasons and for practical purposes as well, it is important to be able to distinguish between the types, for one will know at once the dominant direction of the collective tendency and in this way understand where the major need lies for the further development of the personality. It is among those persons who so closely approximate each other that the character traits and reactions appear similar, that the greatest difficulties lie in dis-

tinguishing the type to which they really belong, and this distinction requires a fine diagnostic sense.

Another great source of error and confusion in attempting to diagnose the type to which a given person belongs lies in the fact that the reactions belonging to one type may be assumed by an individual belonging to an opposite type. For instance, one might consider an individual to be an extravert, because he displays in reactions and superficial character those qualities and tendencies which we associate with the extraverted personality. Through unconscious identification, generally with a parent of the opposite type whom he admires, his own type characteristics become covered over and concealed. However, a little careful observation will reveal certain inconsistencies and attitudes not in keeping with the apparent type, and soon all the earmarks of a forced and carefully constructed disguise come peeping forth. These individuals who unconsciously, for the purpose of better adaptation, assume a mechanism not their own, all belong to the bisexual types and, therefore, possess both movements of the libido, the constant alternation of which produces the instability so characteristic of these persons. The attempt is made to assume one or the other of the major roles through an overcompensation or overdetermination. This tilts the scale in the desired direction for the purpose of arriving at a stabilization and better adaptation to the outer world.

This effort is generally doomed to failure and frequently breaks down under the artificial strain imposed upon the personality. For it is only through a real individual development that one may pass beyond the confines of type or transcend even partially the collective bondage which our organism imposes on us all. Even then it is probable that the outlines of the major direction of the libido with the accompanying personality are never so obliterated that the practiced eye could be for long in doubt as to which path is most natural and easy for the individual.

From the foregoing it will be clear that in gathering these mixed individuals into a special group which I call the subjective types, I have by no means exhausted the possibilities of type division nor arranged any rigid limitations to which all people must be made to conform. The individual differences and permutations of functions will always produce variation, and it is the differences which are more important to us than the likenesses. Therefore, this scheme of classification based on similarities of behavior both within the organism and in relation to the outer world simply provides a loose division

into large groups for practical purposes. The greatest value which it possesses lies in giving some guide to a better understanding of human relationships, for through some knowledge of the type to which a human being most nearly belongs, it is possible to know in advance something of what to expect in the way of conduct and reaction to a given situation. In this way those grievous mistakes which interfere with and spoil human relationships so commonly should be lessened, for one could not expect of another something that obviously it is impossible for him to do, nor condemn him so cruelly because he does not live up to some notion which we possess. Armed with some understanding of probabilities of conduct and reaction according to the type to which the individual belongs, we would be less exacting in our demands upon our fellows and greater in our exactions upon ourselves, replacing criticism and condemnation of our neighbor with sympathy and the understanding that he is more or less bound within the limits of his type, until such time as his increasing knowledge and development enables him to transcend the limitations, even as we ourselves.

SIMPLE EXTRAVERT AND SIMPLE INTROVERT

My use of these terms as applied to a definite psychologic type rather than as descriptive of a movement of the libido, which latter use has become quite general since Dr. Jung first introduced the terms, deserves some elucidation. It is, of course, understood that all normal persons possess in some degree the capacity for both extraversion and introversion of the libido, regardless of type. Whenever we see a person eagerly occupied and absorbed in external affairs, we say he is extraverting. Similarly, when he is withdrawn and occupied with inner problems we say he is introverting. Human adaptation, not to mention changing of environment, would not be possible without some kind of extraversion, and, contrariwise, when introversion takes place and the individual is largely or entirely withdrawn from externality and turned toward his inner processes of feeling and thought, any active adaptation to the outer world practically ceases.¹

¹What can be called a normal condition of almost complete introversion is experienced by everyone during the process of sleep when the individual is wholly in relation with his own inner state, and in the slightest degree responsive to outer stimuli. Likewise, the lessening of attention and interest towards matters connected with the outside world, that state of passivity and inertia, which occurs during an illness when all the available energy of

Many degrees exist of this temporary withdrawal of psychic activity from occupation with the external world of objects, but in the extravert this is a condition that rarely occurs excepting in response to a specific stimulus from without, a definite disappointment, a psychic blow, or an obstacle which seems insurmountable; or it may be a personal affront or extreme fatigue that has been the definite factor throwing him back into himself and away from the exclusive preoccupation with outer objects. But even here, following the mechanism of his type, which is to push away all painful situations and unpleasant conditions as far from himself as possible, he turns from the disagreeable situation as rapidly as he can, refusing to face it except as forced to do so, believing that his motto, "Forget it," is a panacea for his disturbance, and expresses the condition most to be desired. This is a definite effort at repression which may be conscious or unconscious, and is the normal attitude of all extraverted types who attempt to ignore the unpleasant and immediately try to place their interest and attention upon another object. Therefore, whenever a true introversion of any depth spontaneously occurs in the extravert it must be regarded in a different light from the same condition occurring in the introvert, for it is quite contrary to his psychology.

The introvert, on the contrary, possesses the tendency to a withdrawal from the external object quite independent of the specific outer condition acting as an exciting cause. The cause with him is found in an endopsychic state in which the libido is occupied with thought creations or phantasies, although following the general tendency of mankind, he may blame his environment, or this or that occurrence, for his lack of interest. However, a certain quality of reserve and withdrawal is recognized as more or less characteristic of this type. The definite introversion, therefore, can assume much wider limits than for the opposite type and still be regarded as normal,

the organism is needed for its repair and restoration, is another easily observable condition of introversion. Furthermore, this state can arise temporarily from some slight derangement of the organic processes, which causes the spirit to feel "low." Besides these normal introverted processes common to everyone, there are other times in the midst of his everyday life, when the individual feels himself withdrawn and turned away from his ordinary interests and the value and importance of his activities seem greatly diminished without any obvious change in his outer affairs.

These physiological conditions are not the forms of introversion which we are here discussing, however, but a quite different condition characterized by an habitual endopsychic process existing from birth.

for it is merely an increase of a natural psychic tendency. When a painful situation or difficulty in the external world arises for this type, instead of throwing it from him as quickly as possible, he takes it to himself and holding it close, retires to brood and meditate over it. Thus the stimulus continues and accumulates energy, finally forcing action. Therefore, when he does overcome and detach himself from the situation, and is able to come out to the world again, he is generally much freer and more able to find another object of interest, or satisfactory adjustment, than is the extravert. For the latter merely buries his pain and disappointment in the unconscious, and his forgetting is only a conscious banishment from his own sight; deep in his soul his pain is burrowing, affecting like a dark shadow all his efforts. However, his capacity for losing himself in many objects gives the appearance of successful transference and freedom.

As will be seen, these two opposite movements of the libido produce great differences in the behavior and reaction of individuals to the external world, and although they are both perfectly normal types, a quite different psychology is produced. The simple extravert feels more at home in the external world; he has many interests and goes out to meet the object. He is immediately responsive to situations as they are, and deals with the facts of life as they exist rather than with theories about life as it should be. He is the natural fighting man who generally acts first and thinks afterwards, and is at home in the tumult and struggle of life. The stimulus to action appears to arise within the organism itself and does not depend upon the external object. His feelings are the immediate guide for his judgment and through their outgoing movement he comes into direct contact with the object so that his ego and the object become identified. He becomes aware of the object directly as it were, his thought processes following and being shaped by the facts as his senses report them. Because there is no obstruction to the outflow of his libido he can meet without great difficulty the movement and change of life as it arises. His comparatively successful management of external conditions and people is not due to any thought out plan, but to his differentiated feeling for the situation which becomes directly translatable into suitable action. Thus the libido or interest is played directly upon the object and the minimum of loss sustained. He goes to meet the world, attacks it and engages eagerly in the struggle. The external world and its objects were made for him, or he for them, and he feels himself their equal or their master.

Generally, for the simple extravert no special conscious effort is connected with the adaptation, but the entire psychic work necessary has been carried on in the unconscious. Thus one frequently hears a person of this type say, when asked for his reason for this or that judgment or action, "I don't know, I just feel that way," for thought frequently appears as a secondary phenomenon to supplement the feeling after the decision has been reached. For this reason also the extravert is rarely self-conscious unless forced to this by others, and generally gives an impression of assurance and superiority, even though this is not consciously realized or felt.

There are two main and divergent paths leading to the external world over which energy travels in response to the needs of the human being, the path of direct action, with the functions of feeling or sensation as the chief guide, and the path of delayed action, with thought or thought and sensation as the chief guide. William James calls thought arrested action and the Bhagavad Gita says "thought is act in fancy." This is most easily verified in the extravert who becomes a thinker. His quick direct action tends to become slower, certain characteristics which belong normally to the introvert appear, and frequently the individual finds his relation to the world not as easy and smooth as before. His generally swift, sure contact with life and its movement, which adaptation through differentiated feeling with direct action produce, is interfered with while libido is diverted into thought about the situation. How often one hears such a person say, "If only I had followed my feelings in this or that matter it would have been so much better." Rarely can such a statement be made by an introvert, for his feeling is not adapted to the object but to the subject, and therefore to follow his feeling would be equivalent to following his desire or wish, but not the demand of the situation itself.

In the realm of science and philosophy, where the man of action has become the man of thought we find the same great distinctions between the two types, for the thought process of the extravert presents a totally different character from that of the introvert. The extravert thinker bears a close resemblance to the type that William James has characterized as the tough-minded philosopher in contradistinction to the tender-minded, who is closer to the introvert or at least to the subjective type. Jung, in his discussion of the types, quotes James' description, and I cannot do better than to follow his example. "The tough-minded man is positivist and empiricist. He deals only with matters of fact. Experience is his teacher and guide.

It is empirical phenomena demonstrable in the world which counts. For him psychic reality limits itself to the observation of pleasure and pain; he does not go beyond that nor can he recognize the rights of philosophical thought. In the eyes of these philosophers, principles are never of such value as facts, they can only reflect and describe the sequence of phenomena, they cannot construct a system. Thus their theories are exposed to contradiction under the overwhelming accumulation of empirical material. Remaining on the everchanging surface of the phenomenal world, they partake of its instability; carried away in the chaotic tumult of the universe, they see all its aspects, all its theoretic and practical possibilities, and because of this they can never arrive at the unity or fixity of a settled system, which alone can satisfy the tender-minded or idealist. The positivist depreciates all values in reducing them to elements lower than himself; he explains the higher by the lower, and dethrones it by showing that it is nothing but such another thing, and has no value in itself. The positivist is a sensualist, giving greater value to the senses than to reflection which transcends it. He is a materialist, and at bottom a pessimist, for he knows only too well the hopeless uncertainty of the course of things. He is irreligious, not being able to hold to the realities of the inner world as opposed to the pressure of external facts, he is a pluralist and finally a sceptic as a last and inevitable consequence of all the rest." This description of the objective type of thinking could hardly be improved upon. It will also be recognized that the general character of present day theoretic and scientific thinking belongs to this type.

Exactly opposite is the reaction of the introvert, both as a thinker and as a doer. He is normally most interested in the inner life and the subjective values and, therefore, approximates the tender-minded. James says they are characterized by rationalism, they are men of principles and of systems, they aspire to dominate experience and to transcend it by abstract reasoning, by their logical deductions and purely rational conceptions. They care little for facts and the multiplicity of phenomena hardly embarrass them at all. They forcibly fit data into their ideal constructions, and reduce everything to their *a priori* premises. He further speaks of the tender-minded individual as "idealistic, intellectual, optimist, religious in spirit, partisan of free will, a monist and a dogmatist."

This describes the mental characteristics of the simple introvert very well. Outwardly he most frequently appears as a calm, unemotional, pleasant, kindly individual, who gives little surface indi-

cation of his real feelings. His response to stimuli is indirect, through thought, and his feelings and emotions are directed inward instead of outward and tend towards the center instead of the periphery. The movement of the libido is centripetal. This brings him in direct relation with the ego and, therefore, he does not make the immediate and direct contact with the object that is made by the extravert, because his feelings remain with the ego and are separated from the object. The endogenous stimulus does not direct him to action, or to attack the world, but passes into thinking about it, and to the creation of theories and plans. He desires the stimulus to come from the world without, to be attacked, as it were, before he can become active, and then his action only follows a carefully thought out plan. Thus, for the introvert, action is often uncertain and delayed, and in situations where prompt and direct response is needed, by the time he is ready, the right moment has passed and he has missed the opportunity.

The uncertainty and slowness in action of the introvert can be explained by his lack of a feeling grasp of the object, his emotional response passing instantaneously into thinking about it and logical reasoning over the situation. His feeling is in relation to his own ego as object, which causes a division in his psychic processes. In other words, instead of the complete merging of the ego with the object which takes place normally with the extravert there are two objects for the introvert, his own ego and the ideas it creates and the external object. His feeling is in relation with one object, his ego, and his thought is in relation with the other, the external thing separate from himself, but which he draws within himself to consider. Thus a certain obstacle must be overcome before action can occur. The thought process must be completed satisfactorily, and sufficient energy accumulate to possess the power to carry out the action according to the plan. His difficulty arises when he attempts to put this plan into practical application. He finds in life the irrational element which defies the logical arrangement, and to meet which, differentiated feeling for the object is required. His lack lies in the realm of feeling, which is unadapted and undeveloped in relation to the external irrational world, so that whenever the changing conditions of life demand a quick valuation and readjustment he is unable to meet it adequately. On account of his feeling finding its object within, in the ego, and in the ideal world self-created, it is not actively responsive to the demands of the external world, and in relation to this it remains relatively immature and undeveloped and

retains an infantile and archaic character which is characteristic of any unused function. This does not mean that the introverted personality is without feelings any more than that the extraverted person does not think, but that the feelings of the introvert are largely undifferentiated and illy adapted to meet the external demands of life.

The introvert's close association of feeling with the personal ego causes an intense self-awareness which, to the extravert, is quite unknown; and this, together with the realization of his inadequacy and uncertainty towards the outside world, produces a peculiar sense of inferiority which, however hidden, lies deep in the nature of the introverted personality. The overcoming of this and the painful affect with which it is associated are the chief aims of the psyche and the deep underlying purpose of all its strivings, and in this struggle lies the dominant motive of the life—"the will to power." This continuous striving is what Adler calls "the masculine protest," and this very concretely describes the effort which so largely dominates the life of the introverted personality in either masculine or feminine form. For it is not actual power in the real world that he seeks—this is the extravert's desire—but the overcoming of the unbearable feeling of inferiority which appears to him to depend upon the domination of the object.

The feminine principle can be said to be the dominant of this type on account of the inward flowing movement of the libido which finds its object in the inner subjective self-created world as opposed to the demands of the outer external reality.¹ However, the claims of the organic senses and the needs of the physical life, in other words, the impulse of self-preservation, the function of the ego, out of which the mechanism of "the will to power" is born, are forever causing the individual to strive towards the overcoming of this inner tendency by the conquering of the outer world. Therefore, in reality we frequently find the introvert a most dominant and masculine personality, over-masculine indeed, for in order to win power in this concrete material world, he has to overcome the resistance of his inturning libido, and, therefore, must put forth a powerful effort which forces him beyond thought into action. In thus competing with the extravert on his own terms, to whom the smell of battle and struggle is as meat to the nostrils, the introvert most frequently achieves his gain at the expense of a great loss, the sacrifice of his

¹ Herein we see the basis of the old time postulate of the antagonism between spirit and matter.

own inner values, and the corresponding acquisition of what can be called a mental myopia. In other words, through the entire crushing out of his subjective functions he becomes wholly objective minded, a thinking machine, and thus loses those apperceptive capacities so necessary for understanding human values.

There are two prominent Americans who illustrate most completely the two opposite types of simple extravert and introvert, and whose differences have been obvious to all. I refer to our former Presidents, Theodore Roosevelt and Woodrow Wilson. From the foregoing description of the characteristics of the two types, it is quite evident, I am sure, to which group these opposite characters belong. Roosevelt, the fighter, impulsive, direct in his attacks, never allowed any one to be long in doubt as to his opinions or as to his actions. A fine feeling and sense for people and events, his power lay through his quick identification with the object and immediate action. He had no time or patience for abstract thinking or for theories about affairs. As the situation presented itself to his mind he responded almost instantly. His motto was "Get it done, never mind the means." His famous altercation with Taft over the legal right to a certain action is a case in point. He made warm friends and strong enemies, and was a perfect example of one who adapts through the feeling function in direct contact with the object. True to type, his thinking was conventional and limited to the observation and discussion of facts, all abstract thought was entirely foreign to him and his theory was really made over from others' thoughts and ideas assimilated and reformed.

Facts were his strongest interests, theories only as related to facts. Quickly responsive to all stimuli, he had a keen sense for events and situations, a man who could pick men, and one who had no hesitation in action or carrying out any plan once his mind had grasped the situation. He was essentially the fighting male.

Woodrow Wilson on the other hand is the typical simple introvert type, the kind of thinker whom William James calls the tender-minded. Let me repeat James' description of the tender-minded philosopher: "He is idealistic, intellectual, optimistic, religious in spirit, partisan of free will, a monist and dogmatist. He cares little for facts, and the multiplicity of phenomena hardly embarrass him at all; he forcibly fits data into his ideal construction and reduces everything to his *a priori* premises." Could any description better fit the case? Contrary to Roosevelt's warm responsiveness and quick action, Wilson is slow in action, with a policy called "watchful wait-

ing." He is not in direct contact with the object, but draws it towards him to consider it carefully and abstractly before committing himself. He is called unemotional and cold, is unable to pick men, and fails to grasp the all around facts of a situation. On the other hand, he can construct an international world vision, or a religious philosophical political theory, he is a student and thinker, but when action is demanded of him he is found lacking in the power his theories would lead one to expect. He refers to himself as having a single track mind, meaning that when his thought is occupied upon one idea, he cannot quickly adjust it to include another, and having once thought out a path of action, he must unswervingly follow it, no matter what new aspect of the situation arises which demands a change or a quick readjustment. His weakness obviously lies in the realm of feeling for the object, and in action. It is interesting in this connection to note that the idealists and introverts generally, have a high regard and consideration for Wilson, while the extraverts and men of direct action regard him as a failure and consider Roosevelt the hero.

In another way one may say briefly that the extravert puts the accent on the object, and the introvert on the ego or subject. The extravert grasps the actual situation and feeling his way, acts according to the demand of the time. The introvert thinks in and about, as it were, able to act effectively only after a fully worked outline of procedure, in which the subject is first and the object is second. He normally waits to be attacked before he can satisfactorily take action.

It would seem from this entirely different attitude towards the object that the extravert overvalued the object and the introvert the subject, and, indeed, it appears that way viewed from the outside, but a deeper insight reveals just the opposite situation. For it is the introvert who overvalues the object and undervalues himself in his relation to it. The object for him has a magic power, it overwhelms him and would destroy him, therefore he must defend himself and hold himself away, devising protective measures by which his safety is insured.

As a highly cultivated introvert once expressed it to me, "When the world is inanimate or unpeopled I am at ease. When they do not exist, I can expand. The other way, when I must be one among others, I seem overwhelmed and threatened with immediate (not ultimate) extinction. I become a pigmy. I am curious about the others. They awe me (or disgust me). I am not part of their magic circle. I only look on. My curiosity is aroused, but they are enig-

matical. Their secrets I do not know nor what bond holds them together."

This clear expression of the subjective attitude of the introvert will be recognized by the most superior types of introverts as well as by those less developed, but who still are able to define their inner feelings. Therefore, their thought constructions are predominant, for in this way they can construct a world of their own with which to confront or oppose the world of nature.

The extravert, on the other hand, feels himself one with the object. He is part of nature, and indeed he feels the superior part, which he meets either as an equal or as a master. As a part of the whole, he feels he has an equal chance with all the other parts, and—"the best man wins," the best man being the one who can most successfully by any means dominate the other. He does not fear the object and instead is inclined to underrate it, to ignore it, and indeed will override it to attain the claims of his own desires. That is why I call the extravert the representative of the masculine principle, and more nearly the child of nature, because he is in the closest sensuous relation with it and acts in the same way as nature. He grasps the actual situation and, feeling his way, acts according to its demand.

THE OBJECTIVE TYPES

Objective Extravert and Objective Introvert

The chief characteristics of the group which I call the Objective types consists in an attitude of mind which seems to reduce all things to their simplest forms and to preclude all complexities and subtleties. For them everything must be defined in terms of their qualities exclusively determined by the concrete sense perceptions, and nothing which cannot be measured or weighed has any real meaning for these minds. Practical utility is the measure of value and symbolic creations and meanings are practically non-existent in their consciousness, for imagination is entirely lacking. Therefore, no play of mind can take place and facts are simple things possessing just one dimension. There are two classes of persons who present these characteristics more or less completely: one group can be recognized in infancy by a certain lack of the warm spontaneity commonly associated with child psychology, and by a certain easy, phlegmatic, good-natured attitude. These children are generally not very impressionable or sensitive and in the introverted group are rather slow in response. They are easily satisfied with ordinary

sense gratifications, and are ready to accept things just as they appear without looking for anything further. They adapt to life with little difficulty and do not attempt to make it other than what it appears to be. These persons are generally conscientious, reliable, unemotional, unaesthetic and unromantic. The feeling function plays the smallest part in their personality, and the simple perception of sensory pleasure and pain is their real guide. Beside this group, who are psychologically still unawakened, for in them the subjective functions have remained in the same undifferentiated condition since infancy, there is another group who really belong to the simple introverted or extraverted types but with perhaps somewhat less possession of the feeling function than is general to these types, and a greater emphasis on the function of sensation. Through the effort of adaptation to the reality principle, and the desire for power in the real world, these persons gradually increase their natural objectivity through a more exclusive utilization of the objective functions of thought and sensation until feeling gradually sinks back into the unconscious and plays no further part in connection with adaptation. One may say that normally the extravert type may be expected to approach nearer this purely objective attitude than the introvert, because of his being oriented to the external world and in closest relation with objects, but the introvert can use the thought function in the same way so that his thoughts become materialized and objectified as definitely as sense objects themselves. Thus through this overdetermined attitude there are produced those cold, hard materialists afflicted with a kind of mental blindness which is the consequence of their forced attempts to conquer reality and win power. Indeed, we have a nation at the present time in which this objective introverted psychology is most marked, and its complete lack of any subjective grasp of reality has been only too evident in its behavior. It is in this extremely objective minded class of individuals that the introvert and extravert types meet as diagrammatically expressed, for while one approaches life directly through sensation and the other through sensation and thought, they are both turned wholly toward the conquering of the external world, and neither has any feeling development for the object, and therefore no perception of anything else than hard, cold fact and logic. Their sole means of contact with life is through the sense perceptions of the tangible object, worked out in thought. These two processes are the entire guide for judgment. The possible existence of any "other world" than that apprehended by the five senses is totally unknown to them,

and for all "inner problems," dissatisfactions disconnected from one's material welfare, or "nonsense about other worldness," they have no patience, and consider for all such ailments a liver pill is the remedy. These are the practical-minded individuals, hard-headed business men, scientists, and philosophers, whose vision and understanding are limited to one dimension. This type of individual is found among all classes, however, and is characterized by the lack of capacity for any understanding of matters other than the immediate tangible fact and the information gained through sense perception.

They may have great knowledge but do not possess understanding. One often hears them referred to as people entirely lacking in imagination, and they are the exact antithesis of the subjective types whose feelings and intuitions are the most dominant functions. James calls these people the "once born, whose world is a sort of rectilinear or one-storied affair, whose accounts are kept in one denomination, whose parts have just the values they appear to have, and of which a simple algebraic sum of pluses and minuses will give the total worth."

Persons of this description will be easily recognized, for they are the ones to whom one can speak the same language without being understood, and whose entire outlook is bounded by the concrete material facts of life. Between them and the subjective types whose reality has a varied color, and who are often most strongly oriented to the inner world, and for whom the external world is a place of complexity and difficulty, there is an impassable gulf which can never be bridged.

I can give many illustrations of this type of person. A professional man of about 55 years once called at my office to consult me about a trivial matter. It was obvious that this was only an excuse, for when this subject was concluded he did not leave but, rather apologetically, said he would like to talk about something else. He then told me about himself. He was married and had grown children, but had been finding during the last few years a peculiar emptiness in life; he became conscious that he had no real feelings for anything or any one; he was not interested in any general or public affairs; he found his world very limited, his specialty occupied him, but he realized that outside of this he had no relation with anything except as it catered to his senses: good food, good clothes, a comfortable home. He felt that life was practically over for him, and there was nothing else to do but cater to his physical needs. There-

fore he generally spent the evenings and far into the night reading. It was of this he wished to speak. His reading matter consisted of detective stories and cheap romances. The special question that he wished to inquire of me, "a woman experienced in human life problems," was whether there really is such a thing as love, and is it actually capable of affecting and influencing a person's life. He had read so much about it in these romances and, while he believed that it was only a figment of the writer's imagination, still he would like to know whether it was possible that such a thing ever really existed. He was careful to assure me that this was not a personal problem to him but simply a matter of curiosity.

This man belonged to the objective extravert type, with practically no development of the thought function. He was a college graduate, of a pleasant, agreeable appearance and kindly, well-meaning manner, and yet his psychological poverty was so great that he was past fifty years of age before there arose a dim, shadowy foreboding that there was some experience possible in life other than the pure sensuous perceptions and their gratification. Then the best that he could do towards helping himself in this direction was the reading of cheap, sentimental love stories, a pathetic confession of the psychological emptiness of a life in which the function of sensation is the sole means of adaptation and relationship between the subject and object. Detective stories to whip up jaded sensations and dime novels as a substitute for the feelings of love!

Equally typical, but of the objective introvert type, is this story:

A well-developed, good-looking woman, educated and occupying a responsible position, decided at 48 years of age that it might be desirable to be married; to have a companion would be an agreeable experience. Up to this time she had never had a conscious desire or thought of marriage for herself. As a young woman she was opposed to any such condition, due to her observations of the hard life of her mother and other older women with numerous children and little else. Therefore she prepared herself for a life of professional work in the world. This she filled quite successfully both to herself and others. She had no intimate friends, although plenty of superficial ones of her own sex. Men were simply human beings whom one met in work, but were of no special interest except to talk with for an outside point of view. Her life was uneventful and she was well satisfied. Then it occurred to her, after the marriage of an acquaintance, that marriage might be a pleasant change for her. She also reflected that she had done very little playing and had had

little relaxation in her life, so this also might be a good thing to experience, and at the same time might afford an opportunity to meet a possible marriage partner. Accordingly she decided to take a vacation of some weeks and went to a resort recommended by a friend. Here a man considerably younger than herself was employed in a minor capacity. She met him several times in connection with purely perfunctory business matters. Then she decided she would like to swim, and as this man was an instructor, she could employ him to teach her. This proved an attractive new sensation, and she began to think this man was a pleasing personality who, perhaps, might do for the marriage partner. She thought the matter over considerably, and decided that she would like to know him outside of purely business contacts with the object of settling the question of his suitability as a husband. Accordingly, knowing no more about him than the superficial contact at the hotel, she wrote him a note telling him she was pleased with his personality, and that if it was agreeable to him she would like to know him better with the object of marriage, if mutually satisfied. He was to write her a note in reply. No answer coming, she called him on the telephone, and to his embarrassed replies to her question as to whether her note had been received, and what he thought about it, she assured him that he need not feel troubled over his evident inability to meet her plans. She just thought it might be advantageous to both, and therefore she saw no reason she should not present the plan to him. There was no hard feeling that he did not agree with her idea.

Such a total lack of a feeling appreciation of the situation as this conduct on the part of a woman reveals is almost incomprehensible to one of another type, and yet she could not understand that there was anything peculiar in this behavior. "Was this not perfectly logical conduct?" It allows to be seen most clearly the lack of judgment from the standpoint of feeling in human relations which characterizes this type and also shows how naïve and easily taken advantage of is such a personality.

A man of this same objective introvert type once said to me when he had begun to gain the use of the subjective functions, "Is this what the world is like to other people? I never knew there could be anything more delightful than the sensation of a warm bath or delicious cream and coffee! But this new feeling I seem to have found is entirely unlike these pleasures."

These persons whose expressions and behavior I have here discussed all belong to the group of objective types whom I distinguish

as psychologically unawakened, the simple sense perception being the major function of adaptation. In other words, the missing functions necessary for an adequate fulfillment of a human being have never arisen from the original undifferentiated state, and therefore they cannot be said to be repressed, but rather never to have awakened. As a consequence they are in the most primitive and undeveloped condition, so that the educated man of 55 years finds his vicarious substitute for the missing love in sentimental infantile romances, and the woman behaves towards marriage as a child who suddenly experienced a new desire.

In the case of the man, even the thought function was in this same undeveloped condition, so that his ideas about life were of an equally puerile character. This was not the case with the woman. I must also emphasize the fact that in none of these cases was there any question of a neurosis.

On the other hand, there are many powerful personalities among the objective types in whom it is only too evident that the mechanism of repression has operated to the greatest degree in robbing them of all use of the subjective functions, in the service of an overweening determination to conquer and dominate either through thought creations, or through the shaping of external reality by sheer force.

Although these individuals may have no insight into their own psychology the condition of mental myopia, as Prof. E. Wilson terms it in speaking of a class of scientists with no vision, is generally not as satisfactory a state to the introvert as it may be to the extravert under the same conditions. He is generally conscious of a vague longing and dissatisfaction and becomes aware that something is lacking in his relation to life although he had no means for grasping the lack. He futilely attempts to appease this by searching in the external world for more and different objective sensations, more power or things, through which he vainly thinks satisfaction can be obtained, but the only result is a more impregnable blindness than before.

Satisfaction can only be reached through gaining possession of the inner world, the realm of the ideal, for the introvert's real values lie in the unconscious, in the depths, and must be sought there, and not in the world of sense. The very real need and difficulty of the introverted personality to find an adequate means adapted to deal with objective reality instead of merely thinking or reflecting about it, causes at the same time the danger of the overcompensation in which sensation or thought alone becomes the sole function to the

great loss of the personality. This approximation of the organism to the character of a machine can proceed to an almost unbelievable extent, with the corresponding absence of these qualities which we call human, and which are manifested through feelings and intuitions. These people may command attention and regard through their ability and power, but they do not gain love and affection.

The psychology of nations presents the same type distinctions and differences that we find in individuals. Therefore, by studying the dominant reactions and behavior of a nation one can soon learn to what type it belongs, and through that come to an understanding and appreciation of its method and conduct.

Our clear-cut types of simple extravert and introvert are most completely represented by the two great nations of England and Germany, and their opposite methods of striving for the same goal most clearly reveals the great distinction between them. In the struggle for power and control in the concrete commercial world there has been produced in both of them a certain degree of what I call concrete-mindedness that approximates the objective types. It is almost impossible, at best, for one type to understand the other, and when they are both focussed upon the same object, so that they become rivals, the opposition and resistance is complete. In the recent great conflict can be seen the struggle between two equally blind forces, operating with the mechanism of a machine, each bent upon the domination or destruction of the other. This is the result of their becoming rivals instead of complementing each other, as would be the normal relationship, did each follow his own path instead of attempting to assume a rôle which properly belonged to the other.

England is the typical extravert, strong, dominant, masculine, aggressive, direct in action, with eyes definitely focussed on the external object. John Bull is called the opportunist, ready to take advantage of any opening presenting itself, making one when none exists, with no definite thought-out policy or plan of action until the moment arrives, nevertheless practically ruler of the world. The hard objective commercial world of the present day was largely created by him and for him, and here he is at home. He is stable, secure in himself, self-satisfied, having definitely and naturally accepted the reality principle, and made it his own. This condition gives him that sense of superiority which has for so long been associated with the typical Englishman, to the great annoyance and irritation of the rest of mankind. It is not chance that John Bull is

the symbolic figure, and instead of a mother country England should be referred to as father. Turning from England's external activity to the men of thought, what do we find? Observers of facts, who can study the phenomena of life and discover its laws, empiricists, but few abstract thinkers in the sense that Kant, Hegel, Schopenhauer and a host of others were. Indeed, Darwin and Kant are good examples of the distinctions between the two types of thought.

Poincaré, the French physicist, in attempting to express the distinction between the Anglo-Saxon and Latin minds, said: "The former are uneasy until they can imagine a mechanical model to represent natural phenomena, the latter are satisfied with a mathematical formula expressing the action. The ether, which was invented to explain light, also required 'explanation.' Lord Kelvin imagined it to consist of spinning tops which have a sort of mobile stability. Sir Oliver Lodge has filled it with a complicated structure of interlocking geared wheels to account for electromagnetic action. These are typical Anglo-Saxon modes of thinking." A little book on Einstein's theory uses this quotation and adds: "On the other hand Einstein, in spite of his Hebrew blood and German training, has preeminently what Poincaré claims as the Latin temperament. He does not have to use the ether and does not care at all whether he can 'picture' the fourth dimension on paper or not."¹

This little extract presents in another form the great distinction in the psychic processes of the two types. If the author had substituted the introvert type for the "Latin temperament," then there would be no difficulty in his reconciling the French thought with Hebrew blood and German training, for they all belong to the introvert type of thought, while the Anglo-Saxon is the characteristic extravert.

It is to introverted Germany that we must go for the highest development of abstract philosophical and idealistic thinking. True to type, it is in this realm that her masculine principle finds its expression, and when departing from her natural field she assumes the extraverted mode of aggressive action, she must of necessity produce an overdetermined behavior and be doomed to failure when matched against an equally strong and naturally extraverted power. It is only forty years ago that one of her greatest statesmen spoke of her scornfully as a nation of philosophers, poets and dreamers. It is this natural Germany that corresponds to the simple introvert type

¹ *Easy Lessons in Einstein*, by Edwin B. Slosson.

as described. If our world had been one in which philosophy, science and poetry were in equal regard with trade, commerce and machinery, Germany might have continued to use her own functions in the realm for which they are fitted and found her path to power along lines where her supremacy could hold unchallenged. Then the history of the world would have been differently written.

Instead, we have witnessed the supreme effort of an introverted nation to adapt to the objective reality of concrete materialism through the assumption of an extraverted mechanism, and have seen her become the rival in his own field of a powerful extraverted neighbor.

Only a nation of tremendous force and energy could achieve in the few years which were at Germany's disposal the extraordinary change in her attitude and aims, and the material accomplishment which caused her to become a formidable rival of the world power which had ruled so long. A study of the methods used to produce this achievement reveals the overwhelming application of force and power by which the leaders brought about the discipline and training of themselves and their people. Thus the objectification and translation of their thought processes into direct and powerful action was made possible. As before discussed in reference to the objective-minded introvert, this attainment could only be gained at the expense of a great loss to the personality, the crushing out of the subjective values, the loss of her finest contribution to civilization, her soul values, and the acquisition of a mental blindness. This loss of mental vision was so complete with Germany that it more than anything else lost her the war and frustrated all her great efforts. It was this state of affairs that caused her to lose entire understanding of the rest of the world, and to find herself finally alone, bewildered and unable to comprehend wherein she had sinned so much more grievously than the rest of the belligerents. We have here a huge example of the failure of logical thought separated from feeling and applied logically to life as an exclusive means of adaptation. Life is irrational, the unexpected rules, and when the individual or group attempts entirely to ignore the irrational elements which carry those precious human values, without which life would be only a mechanical contrivance devoid of both warmth and color, he is doomed to most certain failure.

Because of this extremely rational thought process by means of which Germany's great material development was achieved, she could not conceive that England did not proceed in like manner, and that

when the leaders stated that actually they had no planned out world policy, this was the literal truth. It is entirely inconceivable to the introvert that it is possible to meet successfully and even dominate life without a consciously thought out plan with all details arranged for in advance. It would be impossible for him, for the psychic mechanism used by the extravert is not normally possessed by the introvert, therefore the difficulty of his understanding the process.

It is this lack of a feeling function adapted to meet the objective world, but instead remaining in closest connection with the ego, that produces the sense of inferiority felt to a greater or less degree by all introverted personalities, and this character trend is recognized as belonging to German psychology as definitely as the attitude of superiority belongs to the English.

In Prussia's great effort to dominate the world and impose her culture upon it, we see operating in its most obvious form "the will to power," Adler's masculine protest, as a means of overcoming the unbearable feeling of inferiority, and the attempt to replace it by the opposite, the feeling of superiority, as conqueror of the world.

Again in the symbol adopted by the nations we find a certain confirmation of our thesis of associating masculine and feminine principles with introvert and extravert, and in that great woman figure, Germania, Germany proclaims her dominant feminine nature. Unconscious of this, she registers her resistance by calling herself the Fatherland, thus assuming an overdetermined masculine attitude.

In this study of type characteristics it will soon appear evident that the great distinctions between the attitudes and modes of reaction of individuals and nations resolve themselves largely into a matter of the degree of subjectivity and objectivity which each possesses. In all the types thus far discussed the major emphasis lies in the realm of objective reality. The distinction between them depending on the movement of the libido and the dominant function used for adaptation to the external world.

SUBJECTIVE OR BISEXUAL TYPES

Emotional Introvert and Subjective Extravert

We now come to the most difficult and contradictory of the types, the subjective or bisexual types. I have used this latter term for these people because in the largest number there is a definite duality which both introverted and extraverted members share in common, a kind of psychic androgynism. It will be found that very fre-

quently the individuals were recognized early in childhood as possessing some kind of duality, and were called by boys' names among their comrades if they were girls, and even boys occasionally received some girl's nickname, although the ignominy of giving a boy a girl's name is not usually tolerated. In the majority of cases the psychic processes clearly reveal the possession of both masculine and feminine characteristics, although the outward behavior may carefully conceal all such dualistic manifestations. Beside the dualism produced through the possession of both masculine and feminine tendencies, there is a dualism which arises through the double movement of the libido, that is, through the possession of both the subjective and objective worlds. It is this duality frequently occurring in both vertical and horizontal directions which gives to these personalities a very complex, disturbed, and often insecure and unstable character.¹ These types possess all possibilities, in a more or less fluid state as it were, and the individuals may emphasize any one aspect of the personality so as to appear to be the dominant and afford a point of fixity. Functioning by means of both mechanisms, these individuals are continually tossed from one side to the other, with alternating moods, depending on which one of the pairs of opposites occupies the field. Forming a decision which they implicitly believe one day, the next finds them in a state of doubt and uncertainty, and they may change to completely the opposite point of view. The distress caused by this state of instability may be very great, and their desire to conceal the condition and gain a certainty and rest may cause an almost automatic functioning of the mechanism of repression through which the greatest emphasis may be thrown on one tendency, for instance, the functions of thought or sensation. When this succeeds these individuals often will be found to be the most rationalistic and the ones who pride themselves on never changing their opinion, or who stubbornly hold to an idea or an attitude despite all evidence that it is unsatisfactory or positively injurious, blind to all reason or argument. They are blind because they are unable to release the tension they have created in order to protect themselves from the unbearable uncertainty and indecision. The rigidity thus produced acts as a stable point of fixation to which they

¹ By vertical and horizontal I refer to the diagramic presentation of masculine and feminine as two sides of the personality, with the subjective and objective tendencies of the personality similar to the terms inner and outer, and represented on the horizontal line as upper and lower, creating a duality in two directions.

may cling and thus gain a piece of solid ground from which to orient themselves. But this attitude is entirely compensatory, and they are never able to attain the satisfactory objective attitude which the objective types possess, for always they are in danger of the eruption of the irrational impulses from the unconscious.

Another marked characteristic of these persons is the tendency to *identification*. By this I mean an unconscious assumption of the attitudes and feelings, the burdens or sorrows of others, and thus through identifying themselves with them, they take on the life experience that properly belongs to another, and live this experience instead of, or as well as, their own. This tendency belongs to both the introverted and extraverted subjectives, but to the latter group it is even more disastrous and disturbing than to the emotional introvert, on account of the surrender and mingling of his ego with the object with which his feeling is connected. The introverted type never wholly loses his ego in the object, although the emotional group may apparently do so for brief periods. But this only appears to be the case, for always at the bottom the "I" is felt distinct and separate from the object. In this distinction lies the great difference between the two subjective types. The subjective extravert surrenders completely to the love object; the great desire is to find the beloved; the emotional introvert apparently surrenders, but for a brief period only, then arises the struggle and reaction, the protest of the ego against absorption in the beloved; the great desire is to find himself. In his love relations the most marked disturbances are to be observed. The intensity of the emotional quality is frequently such that his love bears the character of a plea, rarely that of a gift. It is as though he must have the love of the other because it is necessary for his own existence. Hence, this is the type for whom the mother is the great figure, the real love object in the depths of the being. It is as though the psychic umbilical cord was never cut and, therefore, the individual is still connected with the source of his life and strength. This may be quite unrecognized in reality, and even quite the opposite state may be felt, for the individual can be in the greatest conflict with this bondage, or indeed not yet awakened to the state of object love, still turning around inside of himself, in a condition of complete autoerotism, like that of the child in its early infancy.

It will be remembered in the discussion of the introvert that emphasis was laid on the absence of emotional reactions to the problems of life which would produce normally an emotional response in a feeling type of person, and on the inadequate development of the

feeling function in relation to the external world, with a corresponding replacement of action by thought. The inturning movement of the libido produces thought as the first response to stimuli instead of action, and therefore the feeling inhibited, in relation to the adaptive mechanism, remains relatively undifferentiated and inadequate to meet the situation, and thus affects the behavior and conduct.

The emotional introvert type presents quite another picture as the name implies. It is as though they were introverts in whom the emotions and feelings have escaped from the domination of the thought function or have refused to be subjected to its dominion and, therefore, they too express themselves immediately in actions and respond to contact with objects. There is no lack of emotional reactions; they are quick and responsive; and, indeed, so dominant can the emotional response become that they are often called the emotional type. The individual may use the feeling function for adaptation almost exclusively, and he then exhibits a too impulsive extraversion, so that the ordinary observer could mistake him for an overemotional extravert type. Closer study and comparison with the quality of the feeling function of the extravert, however, will soon reveal a marked difference in the character of the emotional introvert. A certain lack in differentiation, a too great intensity and overemphasis, insufficient discrimination, an uncertainty in its expression, and a tendency to one extreme or another, serve to distinguish its character from that of the extraverted type. Further, the feeling is never steady and dependable for it is constantly interfered with in its relation to the object by the subject which always presses in between, and by the accompanying thought function even though this may be quite undeveloped in any capacity for directed and logical thinking. However, he definitely uses the thought process as a part of his adaptive mechanism, and this primary division of his libido into two channels or modes of response at the same time appears to contribute to the frequent instability and indecision which characterizes the emotional introvert. It is evident that he attempts to adapt to the external world through both thought and feeling, often with intuition and sensation, all four functions being active at the same time or alternating. In other words, these people are outgoing part of the time and ingoing the other part, but never losing connection with the ego. They are born with the necessity of adapting to two worlds, with the emphasis on the inner or subjective. For this reason it is the general fate that they are not so well adapted to the external world through the thought process as is the true introvert,

who uses that function as the major and primary one, nor have they the more adequately adjusted and differentiated feeling function of the extravert type, so that the external adaptation, while it may be very good for short periods, at other times presents great inadequacies and insecurity, often quite unbearable. This uncertain and insecure connection with the external world produces a sense of being different and alien, and also plays a great part in the feeling of inferiority which is such a marked characteristic of the introverted personality and indeed of all subjective personalities.

All subjective types have the intuitive function strongly developed, and it frequently furnishes the most direct means of adaptation. For the emotional introvert, however, the function of intuition is also directed towards the inner world and its values and, therefore, generally it is not the true guide for impressions and judgments of the external world and its objects, that it is for the subjective extravert. That is why the function of intuition is for some people their surest and most certain guide for judgment and conduct, while for others it is a snare and betrayer entirely untrustworthy. In the case of the emotional introvert, his intuitions regarding reality are so subjectively colored as to have little objective value, resulting in distortions rather than revelations of the object. Therefore the acceptance of such intuitions as a basis of judgment by these people is generally misleading and unreliable.

The emotions and feelings are in the largest degree attached to the subject, and therefore it is the imagery born of his desires to which the individual gives himself in place of the object of tangible reality. It is always an illusion, a dream which he loves—the beautiful creation of his own mind, a symbol, not the idealization of reality itself, as in the case of the subjective extravert. Therefore the object is not actually seen, but the ideal which appears to be the object. As long as the object can carry the symbol all is well, but when either the individual's attitude changes towards the symbol, or the object itself reveals qualities, demands or needs of its own, apart from the symbol, then reality steps in, is perceived as different from the symbol, and the spell is broken. Therefore, abstract beauty is worshipped, the sensuous and emotional qualities and feelings themselves are the things adored, and from these reality, that is, the concrete actual nature of man and life, the side that is rough, physical and harsh, is separated wholly. There is frequently a complete dissociation of the pairs of opposites, and beauty and ugliness are held apart, each mutually antagonistic; in other words, beauty contains no

solution of ugliness and ugliness no solution of beauty. The intellect in these cases should be the mediating principle, and through its offices bring some relation between the actuality and the symbol. But intellect is entirely identified with the ego and the subjectively determined aims, and, therefore, is used in the largest extent by the subject in the service of its own creation. If an adaptation to external reality is won it is the stark naked bones that are dealt with, not the bones covered with the soft, curving flesh.

With the subjective extravert type just the reverse happens. He sees the flesh with its delicate coloring, its rounded curves and beautiful texture, and refuses to take cognizance of the angular hard bones. And it must be remembered that both flesh and bones comprise reality, one as much as the other. The latter turns from the unpleasant aspect when his attention is called to it, and in the recoil places his interest on another object where he can again forget and ignore the disagreeable. The introvert plays with his own productions, projected upon the object, the extravert plays with the object itself. The degree to which this play goes on depends upon the activity of the subjective functions of feeling and intuition, and the degree of development of the reality principle.

No type presents such marked external differences and distinctions as the emotional introvert, and therefore none is so difficult clearly to define or present in any general picture which will do justice to all members of the group. They are generally most attractive, possessing a warm, sympathetic attitude and appeal, when they want to please, responsive to and greatly affected by their environment, and at the same time always defending themselves against the too easy identification with their surroundings and with others. They are generally refined, artistic, unstable, frequently moody, uncertain, highly moral on one side and as completely unmoral on the other, great sticklers for truth and candor, and yet frequently, quite unknown to themselves, incapable of actually telling the truth; generally inclined to neatness and order and with a great regard for detail, although many are just as disorderly. In their love relations they are possessive, jealous, the most devoted lovers, and the most supremely selfish, unable easily to adapt to the desires of others, at other times surrendering completely, according to what mood possesses them at the time, and under what symbol they are functioning. In them all possibilities of combinations are present, for all psychic elements and instincts are in an active state, and first one of a pair of opposites have possession of the field of the personality and then

the other. This type includes what may be called the essential neurotics, as well as the most gifted and highest type of individuals. Artists frequently belong to this group, although the subjective extravert type also includes a great number of these persons.

They are generally the most difficult people in their human relations, for being in perpetual conflict through the claims of their mutually antagonistic impulses, pulled first to one side and then to the other, there can never be any certainty that a decision made will be the desired one a short time later, or that a relation established will be held for any length of time. The world is generally a disturbing and disturbed place for them, for the inner instability is always projected upon the external situation.

While they may be the most impassioned of lovers, at other times they may be almost impotent, and indeed a fear of this frequently lies deep in the soul of the male members of the type. These extremes of variability can be found in the same person, who may pass from the most devoted love and tenderness to the greatest indifference and even tyranny and cruelty.

The danger for this type lies in the unbearableness of the instability and changeability, and in the necessity to find some point of fixity and surety. In this need is always lying the possibility of self-deception, which causes so many difficulties. He generally suffers very much himself and causes the greatest sorrow to others, who are unable to understand the oscillations and moods which characterize his attitude and behavior. The finer the type of person or the more idealistic, the more distressing this state of affairs becomes, so that he tries at all costs to hold himself firmly to one point or angle, which seems to him to be the most desirable. He may throw himself violently into the objective world, and attempt to live entirely in that reality. He becomes a scientist and refuses rigidly to take account of or give consideration to anything that cannot be moulded into some concrete formula, or he enters the business world or politics. There he drives himself, working feverishly early and late, throwing himself into the struggle with all his energy and intensity. He attempts to live entirely on the masculine side of his nature (and this can apply equally to women), and seeks in this way to overcome the lure of the backward path towards the unconscious. However, his efforts partake of the nature of a compulsive drive; he is actually not at home and at ease in the completely objective adaptation he is attempting, and this inferiority must be escaped from at all costs. Therefore he can become very egotistic, overbearing and dominating

in his attitude towards others. Sometimes this is manifested only towards inferiors, or servants, but in other cases it completely envelops the personality, so that it surrounds him like an aura. This attitude always denotes an overcompensation whereby the individual is attempting to escape from quite the opposite condition, the other side of his nature. When such a person loves, the elevation and endowment of his beloved with the rarest qualities, the result of the idealism which is so marked a characteristic of the type we are discussing, lasts but a brief period, for the ego or "masculine protest" will not allow him to make such a complete surrender to his love as takes place in persons less fixated on the winning of power. These are the people who soon after marriage are quickly brought into discord, for the revolt against the power of love soon appears and the effort at the domination of the love object as a symbol of reality begins. If the partner surrenders and shows herself or himself as accepting the inferior rôle and becoming dominated through love, then the valuation is withdrawn, the love lessened, or taken away, for the object which is conquered is no longer perceived to be the ideal, and it must retain this symbol or be of little value.

For the woman of this type the problem is not quite so severe as far as the conscious and objective behavior is concerned. She has been taught through centuries that her place in relation to man lies in the feeling realm, and that her highest achievement is to possess those qualities of feeling known as sympathy, tenderness, understanding, self-sacrifice, charity and devotion. Therefore she is much more consciously and directly identified with the love aspect than is the masculine representative of the type, even though actually the ego may be psychologically as well defined as in the man. Women of this type may adapt entirely through feeling with relatively no development of the thought function. These are the women who definitely use their love and feeling function in the service of power, and equally with men are only happy in the pursuit and conquest, but have no direct interest in the object once obtained except as a means of contributing to the power of the subject.

As I am writing these lines a letter has been brought to me which so well illustrates the mechanism under discussion that I shall quote from it as follows. It is written by a lady who for years has suffered from a very severe neurosis, but who is now making sincere efforts to understand what this has meant to her and to find a better way. She writes:

"Dear Doctor,

"I don't in the least seem to know what I am doing, except that I feel sick all over. There is one peculiar thing which seems to keep me tied and bound to my illness. I spend my days and much of my nights trying to understand it, as it is constantly making me ill, and I see that I transfer it on to first one person and then another. You will remember that I used to have it come up with 'A' when in some way he resisted me or failed to consider me. First there would begin a terrific straining in my whole body which was really agony. Then I would pretend to faint or have different kinds of nervous attacks. This would scare 'A' and he, to quiet me, would then pet me and soothe me, and in a kind of sickish way I would come out of this strange kind of spasm. However, after awhile 'A' became so accustomed to these spasms that he remained like a stone image quite indifferent to me. Then I would go into another room and suffer torture by myself. The straining inside of me would seem to almost rack my soul. Then when I could no longer stand the agony of this straining and overpowering, which would seem to destroy me, I would sacrifice my pride, and go back to 'A' and beg him to speak to me and to pet me.

"With different people whom I care about or who seem to care about me this always seems to happen. Now I have transferred it to 'B'. He will pay me a great deal of attention for a week or so, and then he will neglect to call me up on the 'phone or communicate with me for apparently no reason, and then this straining and illness will begin and it seems as though I would go mad if he did not call me. I get so ill I cannot eat and each day adds to the torture and depression and sort of starving despair so that it seems as though I could not live. I cannot go to him and ask him what's the matter as I did to 'A' and humiliate myself to him. This whole week has been a living Hell. I have tried in every way to understand what I am doing but it seems something shuts down and I am left fluid and helpless.

"I remember when I was a little girl at school this happened again and again, and I became so ill that my family had to take me out of school and it seemed as though I was losing my mind. Again in the mountains I had it happen with a group of girls at the same hotel where I stayed. They did not speak to me and I never knew why or what I had done. So it happened at other times in my life always under the same circumstances. I do not have this difficulty with 'A' any more now, only with other people with whom I establish a personal relationship as for 'B'.

"All this I do not understand but I am sure it is the core of my illness and what is keeping me ill. I am almost afraid to have any friends any more. I am willing to do anything to help myself if only I could understand."

This letter reveals very clearly and unmistakably the craving of the ego on which is based the "will to power" mechanism. This lady, although married and the mother of children, is an exceedingly unde-

veloped and childish personality. She has no intellectual or other actual achievement which could give the ego any legitimate enhancement, and although she belongs to the emotional introvert type she uses exclusively the feeling function for adaptation. The ego inferiority is so great that she is entirely dependent upon others to give her any sense of value in regard to herself, and when a slight of any kind, either fancied or real, is received, instead of reacting in an irritable or defensive manner, as is most commonly done, she falls into the distressing condition described in order to win through her weakness the attention and consideration she desires. The winning of power through weakness is a very definite process much indulged in by those persons whose sole mode of adaptation is through feeling. As can be seen, this entire mechanism is quite unconscious to the subject, and she has no idea that she knows nothing of love for its own sake, nor that her feelings are entirely an appendage of her ego function. The writer of the letter is not the frivolous person that might be inferred, but sincerely desires to overcome her weakness and unhappiness.

This prostitution of love and the creative function in the service of the ego and power is one of the most frequent sources of the neuroses. The progressive growth and development of the personality is thereby hindered and the libido that belongs to this purpose falls into the sidepath of the disease, which is a substitute created and offered as evidence of a need, which has failed of its goal.

In the Don Juan character we see the male who is identified with the feminine symbol which he uses for power in the same way as the woman does. Always, however, it must be remembered that love itself demands satisfaction as well as the ego. Therefore, there is the double motive in the continuous seeking for the love object and the never finding. In every attractive personality he thinks he has found the beloved. A short tarry, however, soon reveals that this is not she, and again he wanders forth to renew the quest, driven by the longing for his own unconscious, symbolized by the image of the mother. This is also the type of whom Oscar Wilde speaks when he says "each man kills the thing he loves." It is only the personality torn between the two elementary forces of love and ego, expressed through hunger for power, and inadequate in the management of both, who attempts to kill his love, symbolically announcing his need to develop a maturity which will permit him to function in an adequate manner in the actual world, and satisfy his craving for the fulfillment of his capacities.

In this type lie clearly revealed all tendencies and possibilities, and as the nature is dualistic and bisexual, the individual can be expected to possess a definite tendency towards homosexuality. Freud has truly said that this direction of the libido is latent in everyone as a possibility, that is, under certain conditions libido sexualis may disregard the sex of its object, even though this situation may never be realized consciously in feeling or behavior. This is not strange or obscure when one remembers the course of development of the child beginning with the completely autoerotic phase leading through the narcissistic stage on its way to the goal of object seeking. An incomplete relinquishing of this infantile stage in the course of development or a later regression to it by the adult can manifest itself by the expression of a homosexual tendency, an attraction towards one of the same sex which, whether objectively expressed or ideally felt, may be nothing more or less than a fixation upon himself as object. The person is really in love with himself (narcissism), this being projected upon a human being of the same sex, who externalizes the problem.

However, in the type of person under discussion the matter is not so simple, for instead of the unisexual problem expressed by Freud under the symbol of the so-called Œdipus or Electra complex, he can combine both of these psychological tendencies in his personality, alternately playing first one rôle and then the other, according to whether he is identified with the masculine or the feminine aspects of his personality.

The extreme importance of the bisexual types as a symbol of our time, both as an illustration of the general psychological condition confronting us, and as an indication of the prospective direction of the developmental lines of humanity, causes me to go into the greatest detail possible regarding their psychology and mechanisms. In order to present the matter as clearly as possible, I shall have recourse to a diagram which I use to represent the totality of the personality, and by means of which I can indicate the variations of individual development according to the type. Before presenting this formula, I shall show how and in what manner I arrived at the idea.

In dealing with my practical work and studying the varied personalities and their different reactions to similar situations, I soon saw that there were two marked attitudes or definite unconscious symbols under which the individual made his adaptation, or made the effort at adaptation to the real world. These were in the first instance those of father and mother, or alternately father and mother. Now

this need not be the concrete father or mother at all, indeed, the identification is just as definite even if there has never been a father or mother known to the person, for the real meaning of the concept is that of a symbol. Father and mother have a meaning and significance quite apart from any actual reality in the life of the individual, although the symbol can be, and very frequently is, attached to the actual father and mother, and upon them is projected the conflict when the young individual is attempting to leave the child phase behind and enter into the adult or father and mother phase himself, the biological maturity. Further, this identification with these symbols takes place often quite regardless of the sex of the individual. For instance, a man may make an identification with the mother symbol instead of the father, quite as a woman may make an identification with the father instead of the mother, and indeed with the types we are now discussing this play with first one and then the other is quite the common thing. Through the analysis of much material, it became quite evident that the father symbol, the adult masculine principle, stands most definitely in the unconscious, quite regardless of any actual situation or conscious experience or thought, for the demand of reality, to face the world, and to take one's place in the outer life of effort and struggle. It is the dominant aggressive factor in phantasy (the father earns the living—provides the home, etc.), the symbol of power, of domination and authority, of practical life in the world, and signifies the individual and ego side of the personality. The mother, on the other hand, the adult feminine principle, is the typical symbol of love, of understanding, of care, of compassion and tenderness, the mediator between the child and the world, or the father; the original spring out of which altruism has developed. She is the one who softens the path, on whom the child can depend and rely in need and represents the conserving, protecting, collective and feeling side of human personality. This is the collective and objective aspect of these symbols which may or may not represent the objective experience.

Following this reasoning and the actual physical reality processes, the union of the two symbols, Father and Mother, produce a third, the Child. Now this child may be son or daughter, or both. Therefore, in order to represent the individual, we use the complete family, the symbol of the child belonging to the subjective or unconscious aspect, that of the parents to the objective, external aspect, the outer world. Thus we come to the four symbols under which all humanity functions, and which can be said to symbolize the actual aspects of the

personality in its development, and through which four phases all humanity normally passes.

Life is first begun as a child, with the father and mother phase latent as a possibility and existing in the child's phantasy as a wish (the wish to be grown up, to take the parent's place, the imitation of them, although some children resist growing up and only desire to remain the child). With physical maturity the child gradually passes into the father and mother phase in relation to objective reality, and the child aspect of the psychology recedes into the unconscious, where it exists in more or less active participation in the life of the adult. If the repressive mechanism whereby the psychic transformation from the primitive child state to the cultured adult attitude of the time has largely been effected, has been successful, then the childish qualities may be little evident, but in the greatest number of human beings this aspect reveals itself in some phase or other, and frequently at times where it plays a most unfortunate part in the attitude and decisions of the individual. From this standpoint the adequate adult attitude is determined by objective reality, and that which is inadequate to actual life is subjectively determined, although, of course, I fully realize that all thought and conduct is subjectively determined in the ordinary use of this word.

The difficulty of understanding this lies largely in the assumption that because the child grows in his physical body into the adult, becomes the parent, if you please, he has also entirely outgrown his child nature in the psychical realm, or in any case he should have entirely done so, otherwise he is pathological, or at least has failed in his proper development.

This is definitely Freud's thesis and, therefore, he can say if the human being made a complete reality adaptation, became perfectly normal, according to his conception of normal, art and artistic creations would cease to exist. This is entirely reasonable because then the creative impulse would only be engaged in producing the biological creative product, which is the child, the reproduction of the species, as in the animal.

I have defined the meaning of the symbol of the parents in terms of that aspect of the psyche which is oriented to the external world. And now what is the significance of the child symbol? As the child is much more undifferentiated sexually than the parent, we can speak of it collectively as the child, rather than as the son distinct from the daughter, or *vice versa*. Perhaps the most definite distinction

between the psyche of the child and that of the adult lies in the possession of the irrational and imaginative qualities which dominate the child's world. He has not made the great separation between the reality of the actual world and his subjective ideas and thoughts about it, therefore to him the dream world of his phantasy is quite as real as the concrete fact which we call reality. His world is one in which instinct, impulse, wish and desire rule, and to bring him to a recognition of the necessity of distinguishing between the actual demands of the real world and his own wish impulses is one of the chief aims of education. Thus we use the symbol of the child to represent the irrational, the imaginative and play instinct: the phantasy-creating and unadapted aspect of the personality. Dependency, play, uncertainty, simplicity, artlessness, mischievousness, boastfulness, unreasonableness, all belong to the concept of child, and we place this symbol in the subjective realm or that belonging to the unconscious in contrast to the parent symbol, which belongs to the external, conscious adaptation to the world. With this explanation in mind, I can now show the diagram that I use to portray the psychological drama of the various types of individuals:

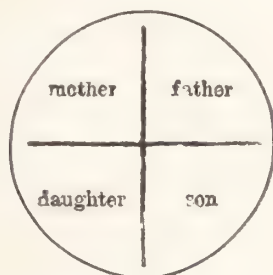


Diagram of the symbolic functions representing the entire individual.

The cross, when all functions are in flux and, therefore, all character traits active, represents the bisexual types. Now, according to the most obvious conscious adaptation presented, the major aspect of the personality, called by Jung the *persona*, is the individual mapped out. With some persons, generally those individuals who approach outwardly the more objective attitude, the entire psychic capacities appear to be occupied with the strictly biological processes and the sense data, so that nothing appears for the subjective aspect as far as the conscious attitude of the person is concerned. With others just the opposite occurs, so that we have here the most unadapted persons with a quite inadequate objectivity, although not

necessarily neurotic at all. I give such a case later. Then between these are all the more normal subjective types, who present all aspects in differing degrees of attainment. For unless the components which I place under the symbol son or daughter are developed into a life and achievement of their own, a super-biological attainment, then these elements of the personality act as a detriment and interfere with the best interests of the life. The highest type of individual would be one in which all these components were fused into an integrated whole—a new being or true self.

As the emotional introvert is the most clearly marked and completely active member of the group, I will describe the typical psychic drama which is enacted in this type first. The child begins life as son or daughter possessing the characteristics of the child psyche. Frequently, in early youth, he will reveal marked characteristics which are popularly supposed to belong to the opposite sex. If it is a boy who shows girlish traits, then will begin the effort to identify himself with the masculine aspect with varying success, but usually he possesses a very great sensitivity towards the knowledge that he has certain feminine tendencies, and reveals a strong conscious endeavor to overcome this drawback. To this end he frequently begins that overmasculinizing of himself as the compensatory effort at neutralization of the stigma. This is why so many of this type appear to be even more masculine than the simple normal masculine individual. This effort leads to an accentuation of the ego, the masculine principle, and frequently produces that markedly egotistic and overdominating personality which can be readily recognized as an overcompensation for a corresponding inferiority and uncertainty in the actual psyche. The pure feminine qualities in the child are feeling, intuition and imagination, and this gives insecurity, timidity, sensitivity, irrationality, charm, quite inadequate qualities with which to meet the world or cope with it. Therefore, for the man, great drawbacks to be overcome. Having this strong pull toward the unconscious, which we call subjectivity, it is more difficult for this type of person to leave his phantasies and the idealized world of his own wish and creation and enter the hard impersonal world of struggle and conflict. He finds adaptation a painful and difficult process and, therefore, remains largely the child in the psyche. This situation, however, is unbearable, on account of his ego, which must find some means of satisfaction, and thereupon begins the painful struggle, which must overcome the subjective direction of the libido, in order to ascend to the reality symbol in the external world, the father.

This achievement is rarely a real adaptation through actual winning of the father attitude for these types, however, but rather an identification with the father rôle through a thought process which substitutes for the actual being. Therefore, the purely masculine qualities of power, domination and authority cannot be maintained in the psyche because the subject does not actually possess them, and, therefore, the individual is soon plunged down again to his relatively unadapted and unmanageable feelings connected with the subjective realm, wherein lie inferiority, uncertainty, insecurity and change.

When the individual is functioning under the feminine symbol, whether identified with the parent or with the child rôle, in other words, with the objective or subjective realm, he is then attracted towards the male under the symbol of father or son, depending upon his own rôle, that is, whether identified with mother or daughter symbol. Likewise, when he is identified with his own sex as determined by his physical organism, he then is normally attracted to the feminine sex under the symbol of mother or daughter, depending again upon whether he is identified with parent or son symbol. This latter aspect is the typical Œdipus complex of Freud. In other words, in these mixed bisexual types, both heterosexuality and homosexuality can exist more or less normally in the same person, although one or the other phase may be repressed so completely as to give very slight or no clear objective evidence of its existence. For the woman the same mechanism is present only in the reverse direction.

The mother is the important love object in all subjective types, but it must be remembered that when these individuals are identified with the subjective aspect under the symbol of the child, actually the desire towards the mother is not concretely sexual in the sense of adult sexuality, but must be understood from the subjective, or rather the symbolic standpoint, that is, as a desire to return to the state of being inside, protected and enfolded, the *condition of original oneness*. This cannot be understood as incest, but rather a going back to the presexual stage which has never been renounced.

However, the progressive element in man, the evolutionary principle, urges him onward, therefore he cannot be content for long if he is a developing being, to rest in peace and inactivity, and a very real necessity for adapting and dealing with the objective life exists. Hence this desired state of peace, union with the past, once obtained, there begins the reaction away from the love object as personified in

the actual human being, for his love is the love of the child for the mother, his comfort and satisfaction in that love is the comfort of the child shielded and protected from the harshness of life, and only a freely given love can satisfy an adult. Therefore, very frequently the loved person, who but a short time ago was the perfect being, is subjected to criticism and becomes the symbol of evil. This projection arises because of the need to separate himself from the domination of his own weakness, and because of the unbearable irritation induced by his own bondage. Further, a moral person must justify his obvious changeableness and the instability of his feelings, therefore the faultiness or evil in the beloved object, which before he failed to see, now becomes visible. His revolt is caused by the urge in his own nature, which recognizes the danger in which he lies of succumbing to the power of the unconscious under the symbol of the mother, the original love object.¹ Consequently there arises the revolt of the ego, the masculine protest (Adler), which seeks to strike down the loved one in order to free himself from the bondage in which his love holds him. During this time he is identified with the father symbol and is on his way, fighting and struggling, towards the winning of masculine reality. The struggle for power and the overthrow of all that stands in his path marks this phase of the psychic mechanism, for his supremacy must be won at all cost, and the drive is so great that ruthlessness and trampling on those things once held dear frequently bear witness to the intensity of the struggle. This peculiar mechanism of power which is the particular characteristic of the introvert's psychology is determined by the strong backward movement of the libido, which, in itself, as described before, is the great difficulty to be overcome in order to meet adequately the external world.

When the period of revolt has reached its climax, the individual has definitely separated himself from the feminine component, the love element, and has reached his desired goal through the identification of himself with the father image, and the final overthrow of the love object (the mother), who has been the symbol of the enemy holding power over him (the terrible mother, Jung). He now turns again to find the love element, but this time where he can most easily remain in possession of the power gained, and that is in finding the object under the symbol of the daughter. This is the easy downward looking love where the strain is least, and where he can most

¹ See *Psychology of the Unconscious*, by Jung.

easily, without protest of his ego, permit his feeling function expression, for the object is from the standpoint of the ego or masculine function, inferior to himself. With the coming of the love feeling there also comes an element of the mother identification, for this type of person can express himself in the most protecting, considerate and chivalrous fashion, all of which can also serve to enhance his power mechanism. However, with the gradual full expression of his feelings, his energy becomes exhausted in this play and there is brought up again the undeveloped component of the personality, the child soul, which lies in the unconscious and is symbolized in the longing for the love and tenderness found in the arms of the mother. This may be resisted for a longer or shorter period, depending upon the rigidity and strength of the identification with the father symbol, but it is a great strain to maintain this attitude, and cannot be done for too long without the sacrifice of the greatest value of the personality, for the elements of the subjective and feminine aspect of the nature are not destroyed or rendered non-existent by this psychic process; they are only repressed into the unconscious, and, therefore, normally will surely emerge again. The possibilities of development are quite bound up with just this mobility and capacity for change of the organism, qualities which are at one and the same time the cause of his greatest difficulty and pain. Only an organism which is not rigid and fixed can evolve and grow, and this type of personality which possesses all elements in movement and activity is the one in which theoretically the further individual development and integration on a higher level, the goal of individuation, is the real demand, and must be won if any stable satisfaction is gained.

This distinction is so marked and so important in its practical bearings for the further development of the personality, and at the same time so exceedingly difficult to make clear, that I shall give an illustration of this kind of a mechanism.

The case is that of a man, about 34 years of age, married and with three children. He has been suffering from a neurotic condition manifested in various hypochondriacal states, with physical symptoms of diverse kinds from gastric disorders to eye and ear disturbances ever since boyhood. He also is markedly diffident, sensitive, easily embarrassed and lacking in virility. In appearance he is well developed, tall, of the student type, refined, cultured, with those innate attributes which make the picture we call a gentleman. His greatest difficulty is in adapting to the external world as a man, or to

possess the father symbol, as according to our diagram we might say. In his professional life and business career he is in the greatest conflict and resistance, and finds the problem of meeting these duties an almost insuperable task. He feels himself inadequate and inferior, and struggles under a demand with which he seems entirely unable to cope. He has frequent nervous breakdowns, which assume the form of panic and fears, and from which, with the greatest effort, he picks himself up and struggles on again. I will quote his own words in regard to himself: "My mental and physical general characteristics are timidity, sense of inferiority, lack of self-confidence, and mental deadlock, by which I mean this: When I am confronted with a piece of work requiring initiative and resolution I feel unable to concentrate or to get into the problem at all. There seems to be a perfect insulation between my mind and the job. I feel like an invalid watching life go by, unable to join in it or to stir, yet under a compelling necessity to do so. The result is quickly a feeling of impotence in which I fumble helplessly with the problem while time passes. I feel despicable, lazy, and yet unable to wake up and brush aside the simplest obstacles. Trying to work in this way, I miss the most obvious considerations. There grows during this period of deadlock the most painful feeling of despair and loneliness, often suggesting thoughts of suicide as a means of escape from the mental pain and from the contempt of others which must result from not doing my job. This leads to a most acute self-consciousness, to thinking that other people are talking about me, that office boys and stenographers are disdainful, that partners are disgusted, friends disappointed," etc. * * *

"If I have to discuss scientific points with others, because of the obstacles between my mind and the object, or inability to keep the attention fixed on the object, I lose my thread, and then get a sinking feeling of dread and dismay so that my thoughts do not reach the object or come freely, they seem to be in my ego—an absorption in myself and what is going to happen to me. In fact, I find it impossible to give attention to the job or the discussion because I feel something impending, an apprehension as to myself that shoves away any other interest. If I get some little job without much responsibility, especially if it involves physical action and shows some result *immediately*, I have a feeling of delicious liberation. This blocked condition is very acute with regard to my professional work; I have

this feeling of dread and dismay to a considerable extent on awakening in the morning with the dread of another day."

This statement of his feeling portrays unmistakably the psychic condition, which is the result of the psychological situation. As might be expected, he had equal difficulties in his domestic life as with his professional career, for such a condition of mind does not improve under the responsibility of wife and children who look to him for support, protection and strength.

The personal history of this man is as follows:

As a child he was sensitive, shy and diffident. Found it difficult to meet and mingle with children of his own age. Had occasional outbursts of violent temper, when his desire was to smash things generally. When brought to school he learned rapidly and generally stood at the head of his class. When about ten years old he moved to a new environment and new school. Here he was unhappy because of the hazing and rough treatment of the boys, to which it was difficult for him to adapt. Later he went to another school where the boys were generally beneath him socially and of simpler lives, and here he got on better. He always found great difficulty when his family desired him to associate with wealthy boys or those in a social class equal to his own. There he was uncomfortable and unhappy.

He was his mother's favorite among three children who composed the family. His father was absent from home much of the time, and he remembers him as a formidable person who talked loud and often stormed in a commanding way. His mother was gentle and quiet, and he remembers at an early age (three or four years) the feeling of jealousy, fear and dislike of his father. When his father was home he was put away from his mother, with whom he usually slept as a little child while the father was absent.

Of sexuality, as a youth, he had practically no knowledge and no experience, and cannot remember very much regarding this subject. Thought very little about things in general and did very little speculation. He commenced to masturbate about the age of 12. He found this out for himself, and never discussed the subject but once in his life with another boy in a quite indirect way. This was his first intimation that any other boy could be as "bad" as he was. This conduct was entirely solitary; he appears to have had no conversation with other boys on sexual matters whatsoever. He had

no idea regarding the relation of the sexes or birth until after sixteen years of age, perhaps older, and then things gradually came to him piecemeal. His first leaving of home was when he went to college, between 16 and 17 years of age. Here he had a very difficult time; he was unable to adjust to the boys, felt himself alien and entirely alone. He had to make good and stick it out because of his father, who was a masterful, dominating personality, of whom he was afraid. He was always able to get on with girls much better than with boys, and from the age of 13 years he always had some girl companion instead of a boy, although in none of these affairs was there any sexual activity. He was singularly **unthinking** and **unquestioning**, with very little knowledge of other boys, or understanding of what went on in the minds of others. His father affected him only as a superior person, who was in control of him and whom he had to obey, but desired to avoid as much as possible. His love was given to his mother. Neither parent ever discussed with him any intimate matters at any time that he can remember.

His marriage took place at 24 years of age, and the initiative was taken by the wife, who planned and carried through the entire affair. He was passively happy and excited in the beginning of the engagement, but as the time for the marriage approached he became increasingly anxious and panic stricken. As a reaction against it, and hoping unconsciously to break it off, he confessed to his fiancée a long story of his unworthiness and inferiority, all of which he attributed to his habit of masturbation. This confession relieved him somewhat for the time, in that now he had no secret burden of guilt to carry, but it did not in any way make the prospect of the new adaptation and its responsibilities any easier to accept, and it was only through the girl's capable and confident personality that the marriage was finally consummated.

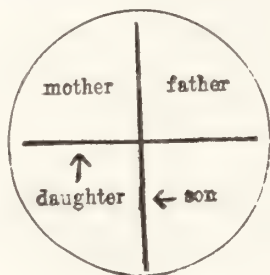
As might have been expected from the previous history, his sexual life was inadequate and unsatisfactory, and gradually through the years the domestic situation became increasingly difficult. Whenever anything was expected of him, or any new adaptation was required, he invariably reacted in the same inadequate and painful way as formerly, usually talking suicide as the only way out for him. He was painfully aware of his weakness and cowardice, as he called it, but was powerless to remedy it. During practically the entire period of his marriage he was under the care of various specialists for the

numerous physical symptoms from which he suffered. This was the situation, with alternating periods of improvement and relapse, until the complete collapse occurred nine months previous to his coming under my care.

In the picture created by the story of this man's inner feelings and outer reactions and behavior, there is no evidence of the masculine tendencies as we are accustomed to consider them, and the whole impression made is quite clearly an effort to play the male, a rôle which in no way suits his nature or psychology. But think of a girl and the feminine psychology, and it will at once be seen that if this finely organized, sensitive, shy boy had been a girl we would not consider his conduct and reactions so inadequate and inferior. It is the combination of the necessity to deal with the outer world in a male fashion due to the possession of the masculine physical organism that causes the incongruity. In other words, the trouble lies in the fact that this man is unconsciously identified with the feminine side of his organism instead of the masculine, and with the symbol of the mother as the reality influence instead of that of the father, which leads to the normal rôle for the son to play, and through which he makes his way to the conquering of the outer world.

Towards the father he is weak and inferior, and turns away in fear, seeing in him only a superior force which he must obey instead of conquer. Translate father in terms of symbolism, and it means the demand for him to win reality, power, authority, the masculine function. Therefore, when he tries to take his place in the world, and to meet it and deal with it as reality demands of the adult male, he behaves exactly as he did as a little boy before the actual father, and bestows the same dislike and fear upon it as he felt as a child. In other words, in all his dealings with men and the world of business affairs he sees only the father, with whom he is utterly unable to cope. His identification was made with the mother, who was the unconscious model for his development. His mother was the non-aggressive type, gentle in her manner and non-combative; therefore, instead of the struggle and conflict to overcome the father which is the typical male attitude, he simply submits or turns away in the clearly feminine manner. He could marry, even though with difficulty when the idea of male responsibility arose, because with girls and women he had a common bond of understanding, and he was only exchanging one mother for another. It was when the woman became a wife, and expected him to assume his masculine rôle in the family instead

of that of the daughter, that the conflict and domestic difficulty began. According to our diagram his psychology would work out thus:



He started physical life as the son, but his psychical attributes carried him over to the daughter rôle, and his growth and adulthood occurred under the feminine symbol. Of course, all this was quite unrealized by him, for actually he was both husband and father. His marriage was with a woman who combined certain so-called masculine attributes which normally belong to the extraverted type of woman who has successfully come into an adult attitude to life, therefore she could handle the difficulties connected with the marriage and bring it to a conclusion while he played the feminine rôle which we usually connect with the reluctant girl. On account of his difficulty in bringing his libido to deal with objective reality, he remained, as far as his feelings were concerned, deeply in the subjective realm, although his intellectual attitude was rationalistic and concretistic in the strongest degree. But his life and behavior did not carry out his thought processes, which represented his adult masculine component.

Because of his close relation with his mother, and his fear and hatred of his father as the enemy who would separate him from the mother, Freud would call his the typical incest problem, and refer all the difficulties to this wish which was repressed. But this situation cannot be so judged, and such an interpretation results in nothing of value for the patient. If he had been identified with the father, and his development made under this symbol, then one might say that, since a part of the father's privilege and life is the relation with the mother, he too must desire a relation with the mother in order to complete the identification with the father, and so fulfill his entire destiny under the parent complex.

But for this man the dominating personality of the father was overwhelming, and from every situation which it is incumbent upon

him to act responsibly and as an adult he recoils and acts the part of the inferior child. He cannot put himself on a plane of equality with the father, and all things which demand an adult masculine attitude and aggressive handling are identified with the father. Therefore his love also remains in the childish bondage to the original object, the mother, in the presexual stage, for active masculine sexuality means also an objective reality and an aggressive attitude. The inhibition which was manifested in his domestic sexual relations was only to be expected from this attitude, for he could not play the masculine rôle in any way.

These conditions are frequently seen as alternating states with the psychological type we are discussing, the individual generally passing from the passive feminine attitude over to the son symbol and a quite masculine adaptation in relation to the world as well as in his sexual life for a brief period. This is the most frequent mechanism in these bisexual types.

In the case just presented there was no definite homosexual tendency exhibited, but a certain mild ideal relation to other youths of his own type was recognized by himself to have a coloring of this character.

If this man had been born under other conditions, where there would have been no pressure exerted on him from his father in the first instance, and the responsibilities he assumed in the second, he would probably have avoided falling into the extreme neurosis which he developed, but then he would have remained completely ineffectual, in spite of his good intellect, with probably a highly egotistic compensation for his weakness, and a very marked "will to power" mechanism. Through his neurosis he was entirely identified with the negative aspect of the personality and in closest relation with the painful inferiority feelings which inhibited all efforts and rendered his condition so unbearable.

These illustrations taken from actual cases present the mechanisms and type characteristics so much more clearly than any description can do that I shall proceed to relate another which presents the psychic duality and androgynous character more aggressively expressed, and by way of comparison with the foregoing will show the complexity of these types and the necessity of working out the specific symbolic mechanism dominating each personality.

This case, a man 33 years of age, unmarried, is a physician whose work is entirely connected with the research and laboratory side of medicine. He presents himself because the difficulties of his person-

ality, which have been marked since boyhood, have increased to such a degree that he is now quite unable to carry on his work and, although he has been attempting to treat himself on psychological lines, he finds himself in such a painful condition in relation to the outside world and its activities that he cannot go on. I will give the description of his condition in his own words:

"I am suffering from deep depression, inability to adjust to my work, irritability, confusion of ideas, compulsive acts, easy fatigue, fear of undertaking any new duties, fear of and at the same time an impossibility of accepting the superiority of one higher in rank or position than myself, fear of responsibility, with acute fear of medical or surgical practice."

He does not want to prescribe even for a cold, is unable to follow orders in work, allows others to do it for him. Lives alone, depressed and unnerved at the end of each day.

These acute symptoms are the outcome of a progressive development of many months, when finally the patient lost completely all orientation to his work and responsibilities, and asked to be relieved through the advice of a physician.

The patient appears rather well set up, of a stocky build, somewhat under medium height, well nourished in body, rather feminine in figure. He has an easy, affable address.

The personal and family history are as follows: The family consisted of father, mother and three children, of whom the patient was the oldest. The mother was the active manager of the household, and was more aggressive and met the world generally in a superior way to that of the father. He was in a very close, tender relation to the mother. He appears to have had little affection or relationship with his younger brother and sister. Very early he showed a dislike of authority and a marked disinclination to do what others wanted. He followed his own way in practically everything he did, and always wanted to be the leader among his companions. In his early school years he was very bright and showed a strong desire for knowledge. Later he had much difficulty with his work, finding it hard to study or concentrate his attention on the subject in hand. As a child of about nine years the real conflict began. The antipathy which he early evinced towards the father turned into jealousy in regard to the mother. He writes: "I had less and less to do with him, although I had to have everything he had. He was quite religious, although unostentatious about it; I became religious and took myself very seriously in this respect." (This was the initial effort to identify with the father, the normal masculine atti-

tude.) "As I grew older I became more and more solitary, shunned adults and, of course, my father most of all. I began to look upon him in a very personal light; we could not get on together, and both recognized it. I remember going in swimming with him, and can recall quite clearly a feeling of disgust and loathing at seeing his naked body. Gradually a feeling of contempt and disregard developed, so that I became antagonistic to everything my father represented. I turned violently away from religion, and later, in my early college days, I professed to be desirous of some day writing a book that '*will kill religion.*' I came upon some temperance tracts which my father, who was a great temperance advocate, possessed, and then and there I resolved to learn to drink as soon as I got to college. About this time I first became aware of a strong desire to be a girl. I saw some of my mother's underwear about, and persuaded my brother to steal one of the articles and put it on. Next, I got the necessary courage to do it myself. After this the desire to wear feminine underclothing became an obsession and I always had some article about me. Of course, I felt the inferiority of this compulsion and, therefore, tried to resist it, but later yielded to it more and more, carefully concealing this tendency from everyone. At about 14 years I learned masturbation, and thought this a wonderful discovery. It signified knowledge, enlightenment, and I thought of it as something with which to thrill over the wonders of nature. With this discovery, however, together with my desire to wear women's clothes, I became more and more solitary and moody. These tendencies became ever stronger and more defined after I got to college. With girls I was shy, and generally they caused a marked disgust. The entire four years spent in college were uniformly negative, in which sexual depravity of mind was the chief factor. I soon got drunk and, although I got on fairly well with the men in class and fraternity and put up a bluff of mixing, I never made real friends. I was moody, apathetic and often depressed, and in this condition learned to take morphine and cocaine. My college course was a bitter disappointment to me, for I had always wanted to learn, and now study was difficult and uninteresting. I objected to and disapproved of my professors, and assumed a superior and critical attitude. I was drunk the day I received my diploma. It may seem difficult to believe, but this kind of a person which my conduct portrays did not seem to be really me. I lived in ideals of what a real person should be and what I should some day achieve. Women

were idealized in terms of God-like perfection quite unattainable in life. I had the motto, 'Always regard the opposite sex as one regards his mother,' but this was not lived up to in reality. My strongest wish was to be a woman myself and then married to a woman when sex would not be a crime."

After leaving college he entered his father's business because there seemed nothing else to do, but he soon found this impossible and he persuaded his father to send him to a medical college. "I started with some enthusiasm, but soon found myself in difficulties, and the following years I went through the same history of thwarted and misspent effort, with morbid and neurotic symptoms. Spasmodically I did good work, but I was really not awake. Was left severely alone by my superiors, and although my mind was supposed to be acute and with diagnostic sense well developed, my work was ragged and was more of the mental gymnastic type."

In the hospital the tendency to dress in woman's clothes grew more pronounced, and although he had had several affairs of a sexual character with girls, his chief pleasure came from autoerotic practices which were enhanced by the feminine attire. At this time he met a homosexual man, and this experience was now added to his other exploits. This relation was continued for something over a year, and in all such relations the patient occupied the masculine aggressive position instead of the feminine, as his previous attitude might lead one to think.

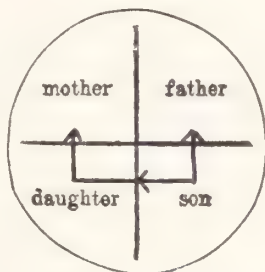
His work in the laboratory brought him into association with women, and this produced more and more conflict with the feminine environment as well as with his chief. He began to lose faith in himself, his neurosis grew more acute, and he finally was forced to ask for sick leave.

This was the condition when he appeared at my office.

From the picture here portrayed, it would seem that there was little in the way of vice that he escaped, and it is difficult to realize that in spite of his abnormal tastes and experiences he was not a degenerate, and that his aspirations and desires were as sincere and genuine as those of many a man whose outer life is all that morality and propriety could ask. I have purposely given this case because through the extremely pathological condition, dating from childhood, the struggle and mechanism of the opposing factors making up the personality is most clearly seen. This man is the definite bisexual type who has been quite unable to produce any kind of adjustment, and in the complexity of the conflict between the different elements

of his psychic organism there is revealed very clearly the characteristics which I have given as the dominants of the type.

We can also contrast his reactions and conduct with that of the previous case cited. They both have one thing in common, difficulty in dealing with the outer world, or, as we might say, in functioning under the father symbol. But there the similarity ceases, for this man is not passive and negative in his reactions but definitely aggressive and masculine with a strongly developed ego. The markedly egotistic and superior attitude which he assumes is an effort at over-compensation for his inadequacies and covers the great inferiority which his failures and shortcomings have deepened and enhanced. His lack on the feeling or feminine side of his nature is equally marked, for although his ideal is to be a woman whom he conceives to hold all the possibilities most to be desired, he is unable to get further than the donning of woman's attire. This illustrates very well the type of mind which he has developed, its concretistic and materialistic character, by which he is forced to express in reality his symbolic wishes. The forces operating on this personality can be diagrammed thus:



The masculine principle (father) was reacted to negatively producing dissipation, antagonism, destruction, instead of construction.

From a comparison with the normal masculine development it is easily seen where this boy went off the track and what have been the conflicting elements producing the extreme reactions of his conduct and behavior. He was born in the masculine quadrant, the son whose normal development should have been made under the father quadrant symbolizing power, aggressiveness and adaptation. But in his case the mother represented these qualities in a far greater degree than the father, so the father was despised and treated with scorn, not as someone to overcome and from whom he could win the power, but as one not worth considering and only to be thrown aside. This

placed the double symbol on the head of the mother; she was the symbol of love and altruism, the tenderly loved object of adoration and at the same time the symbol of power and adaptation to the world, the dominant factor. Thus the father symbol was shut out entirely, and with it the development of the personality on the masculine side of his organism, for in order to deal adequately with the world he must become father himself. This aspect could only express itself negatively, that is, in opposition and antagonism. The ego was not passive or able to succumb, he was too masculine for that, but it could not express itself creatively or constructively. This was well shown by his altruistic longings and aspirations, all of which belong to the mother symbol, and which were the most constructive elements of his personality.

The destructive aspect of his masculinity was well shown in his espousal of alcoholism, drugs, and various forms of depravity, the "masculine protest" expressing itself in the assumption of all the bad habits which were the antithesis of what his father stood for. This protest and struggle of the ego was so violent as to obscure all the constructive striving which lay only in the feminine aspect and under the symbol of the mother. Here were all his ideals, which played a very definite part in his psyche, although inactive in the world, and these were the basis of the wish that he could be a woman married to a woman. In other words, he wished to shut out masculinity, which was evil, entirely, and live in a feminine world. It is so rare to hear a man express the desire to be a woman that we must recognize the overwhelming strength of the symbol to cause such a phantasy. Actually, since the mother was the symbol for achievement, strength and power in the world, as well as for love and altruism, it is quite understandable that he should desire to be a woman, for then he could be effective and capable as the mother was. If so, then he might marry a woman, from doing which he was now debarred, since he was psychically not a man in the positive sense, only negatively so. The positive elements belonged to the feminine component of the personality from which he was barred on account of his male physical organism. From this psychology one would expect a passive attitude towards men and an aggressive one towards women, but instead his psychic formula was aggressive towards men, passive towards women. In other words, actually the father was treated as feminine and the mother as masculine. He could not act towards the mother, although she carried the masculine symbol of power, as

he would have done had she been the father. Then the typical struggle takes place in which the son tries to overcome the father and wrest from him the power, thus winning for himself the symbol of the father. But the love of the son for the mother inhibits this mechanism so that even though he identifies himself with the mother instead of the father he is paralyzed, as it were, from making the struggle to win for himself a place in the world as adult.

With men, he was neither able to meet them as an equal because he had not won his manhood, nor could he accept himself as inferior and be under, therefore, his never ending conflict when he met them in the actual world. In his homosexual experience the same condition arose, he had to be the superior and play the male rôle. With the women in the laboratory, with which his work brought him into contact, he was equally in rebellion and could not endure the idea that they could be over him, although superior in rank and service.

His antagonism against religion, when he definitely turned against his father and all he represented, which expressed itself later as a wish to write a book that would "kill religion," barely conceals the real wish to kill the father himself. In this aspect of the problem we see definitely Freud's *Œdipus complex*, which here carries one part of the conflict and expresses itself most clearly in his curious phantasy of wishing "to be a woman married to a woman when sex would not be a crime." However, this is only one part bound up with the ego and masculine elements of the personality. We see early as a little boy not only his repugnance to the father, but also, in the statement, "I had to have everything he had," clearly the effort in the beginning at identification. It was only later, at the ushering in of puberty, that his childish effort at identification turned to violent repudiation and antagonism, and his mother became father as well. It will thus be seen that despite his wish to disregard the father, he was the strongest influence affecting his life, although in a negative and destructive form. In this duality, in which both the feminine and masculine psychology compete with each other in the same personality, and in which the objective mentality struggles with the subjective feeling function the explanation of the complexity and difficulty of these types of persons lies clearly revealed, and only by mapping out the causes operating in producing the various reactions can one come to any definite conception of the forces dominating the personality.

I have cited these two cases in order to show the varied mechan-

isms of the type, but in so doing I do not want to convey the impression that these people are always ineffectual and in trouble with their relation to the outer world. For this would be an entirely false picture, since among the members of this group are the most dominating figures as well as the weakest.

We now come to the separate consideration of the other subjective type, the subjective extravert. This type can be called the polar opposite of the emotional introvert which we have just been discussing, as the simple extravert is the opposite of the simple introvert. Here, as in the two objective types, we find many similarities of reaction and response which bring these types together, so that frequently the differences seem lost in the similarities, just as was described as happening in the objective minded individuals, whether extraverted or introverted. The point of meeting is in the subjective tendency of the personality, and the characteristics which this direction of the libido implies.

However, the great distinguishing factor between this type and the emotional introvert lies in the fact that the libido is normally oriented towards the outer objective world; in other words, it is in relation to the object itself instead of to the *idea* of the object, as is the characteristic of the introverted personality. This allows, generally speaking, a much more adapted and easier relation with the outer world, a more definite feeling of belonging through finding oneself in it and a capacity to successfully shift one's position when the demands of the situation seem to require it. This is the type of individual, more than any other, whose judgment is successfully influenced and guided by intuition. In his homely expression he gets a "hunch" about the matter requiring his consideration, and will most frequently allow himself to be guided by this irrational procedure, frequently very successfully. To the introverted personality, he is often most disturbing, for according to the degree of his subjectivity he often shows the same lack of stability or fixity of opinion, but with the difference that he can use this to his own advantage, quite unconsciously arranging his ideas to fit the object or the situation of the moment. His emphasis lies not on the idea or on the subject, but on the object itself. Therefore, he is not brought into the same painful conflict over this instability which is the fate of the emotional introvert. He also possesses a marked tendency to identification which, however, unlike that of the opposite type, can quite wholly absorb his ego so that his personality becomes lost or merged in the

experience or situation of another. Through this complete surrender he often gains his own development by the painful path of experience, while the emotional introvert, on account of never wholly surrendering, plays a part, dramatizing the situation, and is self-deceived. This capacity for complete surrender is more completely true of the feminine members of the type than the masculine, for the man has universally a greater development of the ego function than the woman regardless of type.

Like the emotional introvert, the subjective extravert is frequently highly emotional, although, generally speaking, not in the same way as the former. For as the adaptation to the world is more adequate and is made directly through his feeling function, there is not the amount of libido stored up to cause the mass effects that characterize the emotional introvert. An overemotional reaction to a situation can only be caused by lack of adaptation to it, whence the release of the stored-up unadapted libido overwhelms it. Therefore, when the extravert falls into a neurosis he can behave in the same way, or present many of the symptoms that characterize the introvert, for then he too fails in his proper adaptation to external reality.

I referred to the feeling of inferiority as one of the most typical characteristics of the introvert, but for the subjective extravert also it may be marked. The degree to which this is felt is determined by the depth of subjectivity, or, in other words, the accessibility of the unconscious and the degree to which the individual is dominated by it. For one of the latter type, on account of his tendency to identify himself with objects in the external world, the feeling of inferiority is less apt to be continuous, but will most often occur sporadically and in connection with some definite relation to the objective world. It is when he is forced through the introverting libido, into a direct contact with his ego, that he becomes aware of his feeling of inferiority. As long as the external world of objects is the only reality recognized by these subjective types in consciousness they are under the necessity of adapting to it exclusively, and therefore disregard the other needs which are particularly associated with the ideal and with the creative impulse. These tendencies belong to the subjective sphere. Therefore, a lack and inadequacy in recognizing this need, and at the same time a consequent dissatisfaction with reality, must bring with them the feeling of inferiority regardless of type.

On the other hand, when the demands of external life are easy and do not force the individual to adapt to objective difficulties, there may be found among this type we are discussing the most ideally

happy persons, the happiness being that of the child who lives in a joyous world of his own creation, unaware of and untroubled by the storm and stress about him. This is particularly true of the feminine members of the type, and includes those very appealing, infantile characters which have such an attraction and charm for the masculine portion of humanity. This joyous, ecstatic feeling could scarcely be possible to the introvert type, for, on account of the demands of the ego, development must take place, and they cannot remain peacefully inside life in the state of childhood, but find in their unconscious all the terrors of the darkness and unknown. Instead of paradise, the inferno is their portion, and so they are driven forth to conflict and struggle.

These functions of imagination, intuition and feeling all directed primarily to the external world lead the men of this type to be particularly given to prospective activities. They will be found among speculators, promoters, explorers and all activities in which the element of the unknown and the uncertain predominates. In their love life they are rhapsodic lovers, idealistic and sympathetic, more loyal and true to the ideal than to the object. Therefore, although they may frequently appear to be able to find consolation and happiness with different objects, when one fails them, or their love is withdrawn, it will generally be found that deep within their love is centered around some one ideal experience which is closed away from the ordinary life. On account of the absence of the power complex there is never the struggle and conflict with the love object nor the tendency to strike or hurt which is so characteristic of the emotional introvert. Their turning away is accomplished much more easily through the attraction of other objects which catch their interest, for they do not deal with the idea of the object but with the object itself. The weakness of the subjective extravert arises normally through too great surrender of himself; through his inability to realize in consciousness or frankly to express his attitude, he assumes or continues in a situation which he does not truly feel through fear of hurting another. This condition can be carried to an extent hardly believable to the introvert, who is at all times aware, even painfully so, of himself, and his reaction in defence of his own ego. Therefore, although the behavior may appear quite similar externally, the motivations are from an entirely different source. It is not uncommon for both of these types to juggle with several situations at once, gradually becoming entangled and involved in the meshes of their

own weaving. For one it is weakness through feeling for the object, for the other weakness through feeling for the subject or ego.

Generally speaking, the members of the extravert types are the ones who must learn their lesson and make their development through actual experience. In this lies reality, while for the introvert types, except the objective group, the phantasy of the experience or the idea can so completely substitute for the concrete reality that the actual experience is often unnecessary and even dangerous. Even when they project the idea or phantasy into reality and actual experience, the fact itself can become merely a symbol and, therefore, the experience for them so often fails in its value and is only repeated futilely again and again. One can gain value from experience only when it is grasped as reality and an adaptation and assimilation made, not when it is seen merely as a symbol, and the subjective content itself, expressed through the idea or phantasy, as the only reality. Actually there are two realities, concrete external fact, and the inner subjective and psychological factor which for the introvert is the true reality.

On account of the normal movement of the libido turning toward the external world, the men of the subjective extravert type are more definitely allied with the masculine quality expressed in action rather than thought and, therefore, they have, generally speaking, much less difficulty in achieving an external adaptation than men of the emotional introvert type, while for the women of this type the situation is more difficult than for the women of the introverted type. Possessing this same direction of the libido towards the external world as the men they frequently possess the same ambitions and desires in regard to it, but on account of their femininity and the collective attitude towards it, it is much more difficult for them to realize themselves or achieve that consciousness of the self which is necessary for the beginning of any individual development. The conflict into which they are brought by the rival claims of their natural, strongly marked, emotional nature, and the need for the development of the thought function which normally serves the ego, is one of the chief causes for the production of the neurosis. Through the forced introversion of the libido, through which arises the neurosis, the claims of the ego are brought to consciousness. As long as any individual remains identified with his one strongest function, in this type the feeling function, he avoids the inner conflict and also any further development of himself as an individual except along the one line of his adapted function. This is particularly well illustrated by the women of the subjective extravert type.

However, although there is little difficulty in getting into contact and easy relations with people and things, individuals of this type are very sensitive to outer demands and resist all attempts to coerce or bind them. They are inclined to be lawless and scatter themselves, becoming part of whatever they contact. "I live not in myself but I become a portion of that around me; and to me High Mountains are a feeling," sings Byron, and says Whitman, "I do not ask the wounded person how he feels—I myself become the wounded person."

They give themselves so readily to whatever interests them that the attempt of anyone to possess them produces an unbearable situation, and drives them in an opposite direction. The overflowing of their libido on all around them lures and promises—the fulfillment is a different story, for they are generally quite unconscious of their effect. Their difficulty lies in the effort required to hold themselves long enough to a particular situation or task to complete it adequately. Too many other dazzling possibilities lie before them, so that they must be off to the next before the first is finished. They are always idealists and concerned with plans and schemes for carrying their dreams into reality. In their personal life they are frequently careless, lovable, unthinking, absorbed in the attraction of the moment. There is always the excitement of the unexpected, the unknown is loudly calling, for chance largely dominates and adventure beckons, but this latter is characteristic of all people in whom the unconscious plays the dominant rôle, and who are under the sway of the subjective functions. They are the irrational type, and all may happen or nothing. They are generally overconfident and never see the possibility of failure; instead, their own completed vision lying just beyond occupies the mind. They often exercise a great attraction, and can persuade others through their own eager belief in their phantasy to see it as they do—a completed thing. They do not like to deal with the actual fact or face the reality of the present. They are best at creating plans, conceptions, which are left to others to execute; they dislike details, and are not so interested in carrying out an idea to its conclusion, but care more for its acceptance.

They are stimulating, inspiring to others, eager, always pushing on to the next thing, leaving the working out of details to others. Shand¹ expresses the tendency of this type in his discussion of confidence: "Confidence, the common vice of passionate natures, either looks on dangers as afar off or does not recognize difficulties until

¹ *Foundations of Character.*

surrounded by them." But this aspect is compensated by the fact that they are able contagiously to affect and influence others to the coöperation necessary for the proper carrying out of the plan. This appears as self-confidence, but it is appearance only, for the self is the last thing consciously felt or recognized; the full power of the libido is put upon the object. This is characteristic, of course, of all extraverts, and is what Freud calls libidinous investment of objects. They exhibit a readiness to see all sides of a situation and to give all possibilities a hearing, aptly illustrated by William James when he states, "Facts are good, give us lots of facts. Principles are good, give us plenty of principles."

Like the other types, there are all degrees of manifestation and emphasis, depending upon which functions have achieved the most development. Many artists belong to this type, for the creative impulse is most active.

The same tendency towards homosexuality is possessed by this type, although I believe in a less degree than with the emotional introvert, because of the better adaptation achieved to the object. The sexual instinct is also brought into a more definite relation with the object, and this somewhat militates against the homosexual tendency expressing itself in consciousness in any definite manifestation. Only with those individuals in whom the love has remained in the infantile phase of parental identity and has not yet been brought up to meet the adaptation to the outer object, or those in whom an early identification has been made with the opposite sex, and through this the definite activity of both feminine and masculine components of the personality has arisen, does this problem come into consciousness. When we have the double division of the personality in both vertical and horizontal directions, as described in the beginning of the discussion of the bisexual types, then there is certain to be the homosexual tendency. These people are all at the point when a further development and integration of the personality must take place or else a complete disorientation and neurotic fixation or disintegration will surely occur.

As illustration conveys the idea much better than description, I shall again give the records of two cases which well illustrate the distinguishing factors between the two subjective types, and at the same time show their relation. They can complement the two used to illustrate the mechanism of the emotional introvert.

The first is that of a lady, aged 37, married, no children. She does not call herself ill, but feels she has reached an impasse, which

is interfering with her happiness and her life so that unless some solution is reached she will certainly develop an illness which she wants to avoid. She has tried for months unsuccessfully to understand what is the matter with her, but now seeks help. She states: "Previous to my marriage I had always a great sense of physical vitality, but was always subject to slight periods of mental depression alternating with great buoyancy. The only disturbance of health that I have ever had was a period of nervous indigestion which seemed to produce a troublesome anaemia and debility. This occurred about two years after my marriage. Ever since, I seem to have intermittent periods of illness, or at least exhaustion and incapacity. Last autumn, after a long period in the country, I started work with some zest, but in a few months sank into a depression which seemed to nullify every effort and from which I am unable to rouse myself."

The lady presents a good physique, a well-developed body, clear direct gaze; a rather strained expression, however, but a warm, sympathetic personality. She is rather emotional, is clearly of the extraverted type, with a well-developed intellect, serious, earnest and reasonable, but overintense. She gives the following history of herself:

She was the oldest of five children, devoted both to her father and mother, and as she was much older than the other children, she shared with the mother in their care, being the "little mother" to them. As a child, was very fond of imaginative games, also all sports and athletics. Was called "tom-boy," and liked playing with boys better than with girls. She liked people and the world in general, although sometimes had violent aversions. Was much given to phantasy making and romancing, but withal was very practical and adaptable. I quote her own words:

"I was very fond of all the arts, chiefly expressed myself through writing stories and acting, also some painting and drawing. Did not go to any regular school until I was 12 years old. Was taught at home, but then went to a private school, from which I entered the university at 17 years of age. Graduated four years later, although the college period was rather a difficult time on account of the many demands on me to share the activities of home. My mother was a woman of unusual mental endowment, undemonstrative but with an intense emotional nature, much controlled, and with difficulty revealing her feelings. She was entirely devoted to her family and my father's interests, which quite dominated the household. Her greatest weakness was her unselfishness and the permitting of her entire

life to be given over completely to her family with the consequent sacrifice of her own tastes and personal preferences. My father had a warm, expressive temperament, good mental endowment, quick sympathies, strong antagonisms, abundant love of life, a fighter, feeling every struggle worth going through, generous in many things, also relentlessly selfish in others, great tenderness and terrible hardness when crossed. Sometimes just, sometimes unjust in personal relations, apparently radical but naturally a conservative temperament. On account of my father's activities we kept open house and our life was largely one of action and excitement. My mother would have liked quietness, for she was naturally the student, philosopher type, and devoted to ideas, but she shared father's life in every way and everything was subordinated to that. Life was keyed at a high pitch generally, and I always felt the strain. I was always devoted to my brothers and sister, and altogether we were tremendously bound in affectional bonds. Everything connected with any of us was always taken very intensely and seriously. I can remember how painful it always was to leave home and father and mother, but singularly enough once away I never suffered from homesickness, and always dreaded returning, becoming greatly depressed over the prospect as the time approached for my return.

"My first sex knowledge came from observation as a child, and afterwards through various childish experiences. I never felt any sense of guilt or shame, but thought it all intensely interesting and curious. I have been conscious of sex attraction in relation to both boys and girls, and as I grew older both men and women. Have a much greater preference for men, however, although I am as fond of women as personalities. Have felt, ever since I understood what women's lot was generally, a resentment over the inequality of the burden placed on her. My marriage took place about nine years ago, after a period of bitter opposition from my family. I was engaged several times before, but broke the affairs myself before communicating with my family. Now I determined to marry anyway, and carried my point through. I was much in love with my husband, and we started out well. I had been busy writing, teaching and dealing with affairs ever since I left college, my husband's interests were along the same lines as my own, and I expected to continue my work even more successfully than before. However, I found many difficulties. My husband is nervous, high strung and demanding. He is loyal and devoted to me, and means to be considerate and protective, but is extremely exacting in all the details

of life, and is a natural worrier and in a constant state of anxiety over little things. I seem to be caught in a constant round of details which are nothing in themselves, but which overwhelm me, and I am neither able to do my work in any efficient way nor to manage my household affairs and the constant demands of my husband. I suppose I might do the latter if I could quite give up the idea of any work of my own. This solution of the difficulty I have tried, but it seems simply impossible in spite of my willingness. I have been urged to have children, and to hold myself in this way to a normal woman's life, but I cannot think that when I am utterly unable to manage my affairs as they are, that to add the responsibility of a child would provide any way out. While subject to these despondent and nervous reactions, it would be neither justice to myself or to the child to bring it into this environment."

I have given the story of this cultured, earnest and really capable woman in some detail to show as clearly as possible from the objective history just how the influences of the family can affect a personality and especially one of this sensitive and impressionable type. For this woman is a typical example of the bisexual type, a subjective extravert with the dualism expressed both vertically and horizontally. Her story at once reveals the conflict between, first, the masculine and feminine components, and secondly, between the two worlds of subjectivity and objectivity. Her life of extraversion carries her to rather extreme heights at times, and from this she swings back in revolt and sinks to the depths of depression (introversion), the opposite extreme. She can find a resting place with neither one of the two pairs of opposites between which she is torn. Now let us see how her personality can be mapped out. It is obvious from her description that her mother is an introvert who had through her love for the father made a complete surrender to the feeling side of her nature at the expense of her own individual desires. She has assumed an extraverted adaptation, functioning chiefly through action and meeting the extraverted personality of the husband in a most successful way for him. The father is obviously the subjective extravert type that we have been discussing, and the daughter is of the same type, the differences depending chiefly on the matter of the sex and with the accent more on the subjective factor than the objective, although her life has also been lived largely under the same constellation as the father's.

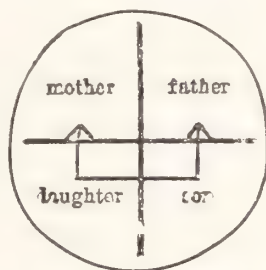
It was a matter of some months to bring to light clearly just what forces were operating in this personality, gradually destroying her

usefulness as well as her health and strength. I spoke in the description of this type of the serious effect of the tendency to identification which is so marked a characteristic. In this personality we have a marked example of the submergence of the individuality and of the destroying power of this tendency. She has made a complete identification of herself with, first, the father, largely because his personality was the dominant power in the household, and therefore it stood for individual freedom, but also because she was of the same psychological type and this was the most natural path for her. Therefore, as she grew to adulthood his adaptation to the world was the one with which she identified herself under the symbol of the son. Indeed, as later development disclosed, her father even called her his son, and she consciously thought of herself under this symbol. She lived his life largely, reproducing for herself the same type of activity and externalization in the world even after she had long left home and the rather feverish atmosphere which characterized it. Her periods of revolt and reaction from this complete absorption of herself in the parental milieu were present from the time of early childhood, and, therefore, we can understand the meaning of her peculiar attitude towards the return to her home when she had gone away. For it must be remembered that this girl was united in the closest bonds of love and affection to her family, therefore the difficulty of leaving them, of tearing herself away. Once this was accomplished, however, and the freer air of the open world breathed, there arose the struggle and difficulty of putting herself back into the bondage woven by the power of love. As she grew older, she relates, the conflict and struggle with her father broke out, rather openly. They found many things on which they could not meet, and there were even long periods when they hardly spoke to each other. Here we have the typical struggle which belongs to the son and his father, when he is attempting to move up and to take his place in the world, or, according to the Freudian terminology, when he sees the father as his dangerous rival who must be overcome in order to win the mother. This belongs to the masculine psychology, but does not belong to the feminine, which correspondingly should contain the same problem in relation to the mother. With this girl, however, instead of the normal conflict with the mother beginning as puberty is entered, we see a deepening sympathy and understanding developing with the mother as the conflict with the father becomes intensified.

However, the complication in all this is that the individual is

really a woman, not a man, and therefore she must of necessity have the feminine psychology to deal with as well as the masculine. There is no escape from it, and we see in her problem very clearly the conflict between these two elements. For she has a deep and tender love attachment to her mother as well as a great admiration, and a consequent identification with her as well as with the father. She was the "little mother" to the younger children and consistently shared with her mother to her utmost ability the responsibility of the family. She was early in revolt against what seemed to her the "unjust burdens" which the woman had to bear. She saw her mother's life and separate individuality completely absorbed by the father, and resented the sacrifice, never realizing that she, too, through identification of her femininity with the mother, was all unconsciously in the grip of the same fate. She had a good mind, and developed it to a high degree, but in spite of this, through the dominance of her feelings and love nature, she was surely and slowly being drawn by the unseen hand of fate towards the same destiny as her mother. Her marriage, although delayed until her twenty-ninth year, was the final act that brought her face to face with her situation. Her husband was of a temperament similar to that of the father, demanding in all the details of life, absorbing in his requirements, and although theoretically believing in an individual life for the woman, actually quite overshadowing her personality by his claims. In addition, she loved him dearly, so that here we have all the material necessary for the psychic conflict between the rival claims of her own individual self, projected under the masculine symbol, and the collective power of love and sacrifice, symbolized under the feminine element, the mother. Between these two forces she was torn, neither element having yet succumbed. Her protest and refusal to bear a child was simply a part of the battle being fought against succumbing to the woman in her, and her rather marked bitterness over the problem of women in general, was all part of the same personal struggle. As the conflict went on, in spite of her efforts repeatedly attempted to accept her femininity, and ally herself altogether with the love and maternal side of her personality, she was gradually being undermined in health and strength, so that actually she was much less capable in any line than she had been a few years before. For the real facts were that she was not living any individual life. This was entirely absorbed in the identification with the parental life and she, as an individual, was only a pale shadow

hardly visible at all, and that only as represented by the conflict. That her feminine component was actually the dominant factor was shown by her sexual history, for, although she had experienced from childhood a sexual attraction towards members of her own sex of which she was quite conscious, her real choice was for masculine love objects, and her choice of a husband was obviously made under the feminine symbol and as a surrogate for the father. According to our little diagram we would map her psychology out thus :



This is the difficult psychic problem in which this woman is involved, and on the outcome her whole future depends. It would be an entire misconception to expect her to give up her struggle for individual development, which would appear to be the case were she asked to surrender the masculine element in her personality. It is true that she must dissolve the identification with the masculine element symbolized by the father, but this is also true equally in the case of the feminine component under the symbol of mother. Her task is the difficult one of finding her own individual attitude and synthesizing the two elements of the organism.

The other case which I wish to present here is a simple one in comparison with the one just concluded, but it also illustrates the dualistic character of these types; however, in this case, with the cleavage in one direction only, the horizontal, so that it is a problem of subjectivity and objectivity without the additional complication of the masculine with the feminine component. It resembles much more the first case given under the emotional introvert grouping, except that the personality is feminine and had not the demands of the outer world placed upon her nor any responsibilities to assume, therefore she could without hindrance or interference follow her own natural tendencies to their fullest demand.

This case is an unmarried woman, aged 33, who has no special problems of life to trouble her. She is in excellent health, has never been ill, and looks happy and care free. She asks for a consultation

because, in her own words, she feels she is just entering life, she knows she must take some definite step, and she feels herself inexperienced and timid. She brings the impression of youth, of a wondering child just looking out on life, and not quite certain which way to go. She is well developed physically, and she possesses a warm, expressive personality, which fairly radiates love and trust. It seems impossible that she can be 33 years of age. I ask her how it is that she has lived so long before coming to this realization and awakening. This is her story, told in such a clear and unique way that I shall reproduce her own words:

"As a child I lived entirely in an ideal world of my own making. I was very loving and responsive in my nature and loved to be spoiled, was inclined to be shy with strangers although I felt friendly inside. I always wanted to be first in any play, and also was inclined to be commanding with my playfellows. I never wanted to show my feelings, it wasn't 'ladylike,' and so I withdrew more and more, and became rather stiff and unnatural. I needed the love of mother and masculine persons, but I gradually became indifferent to people generally, and did not like anyone who showed the feelings too much. So I lost the warm connection with human beings and grew more lonely and far away from them and reality. I generally had one or two child friends, however, but to all others I felt alien and unrelated. We lived a considerable part of the time in the country, and here I longed to go in the woods alone and talk to nature. All the world seemed very beautiful and full of love, and I felt very religious and close to God in the deep, peaceful way. I loved all the deep religious feelings and found it was a necessity to me to feel this as a reality, and it all gave me a rich, harmonious happiness. I never spoke of this to anyone. It all seemed too holy, and although I rarely went to church I had a little altar of my own fixed up with pictures and flowers. I was taught privately at home part of the time and also went to a private school, but I never took it very seriously, although I was ambitious in a certain way. I really did not learn anything but I always had the idea that I must know my lessons, and I passed all my examinations very well. I loved much more to giggle and make jokes and dream dreams. Everything that was associated with the material world I thought of little account, for I was always looking out for eternal things. I was entirely idealistic, and so I divided everything into worthwhile, which meant the imperishable in the idea, and the worthless, which meant to deny everything material.

My inclinations to keep alone and my indifference to people grew, and I only wanted connection with God, with the beauty of nature and with one or two platonic friends. I was very happy with my 'eternal' life, with a great joy inside of me, and often wished to die just from sheer happiness.

"At the age of 13 years I met my 'ideal.' He was a young man about 22 years, and from the first moment I knew I loved him. I was very shy and never showed my feelings, but he was full of tender feelings and was strong and virile, and understood me always without any words. He was the only person for whom I felt any authority, and I loved him with all my soul. He was more like an uncle to me for some years, and I was very happy. I wanted only an ideal, and I wanted to be for a man only an ideal, too. After a while he asked me to marry him, but I could not, although I loved him dearly. I had no desire to marry, indeed, I thought the life between the sexes was something low, because I knew my mother did not esteem it, so I thought that I did a very meritorious thing and came nearer to God if I killed all such feelings. I loved only with my soul, and did not yet make the connection between the material and the spiritual. Except for this one man, I always had younger friends whom I loved in a motherly way and for whom I could do things. I never liked responsibility, and never had to take much, for my mother was always very responsible and liked to manage everything.

"My mother was very capable and healthy. She never thought of herself at all, but was always full of activities. She was never happy unless commanding, organizing and managing, and thought her mind was the only right one. She seemed to be always sacrificing herself for the sake of other people and was always giving out and never receiving for her own personal needs. She never was at rest inside, was very practical and interested in social things. On one side she was very hard and critical, and on the other very good-hearted and doing everything for people. She always pitied herself that she was not a man, and had not the opportunity that a man has. She was not happy with my father, and did not esteem him at all. She worshipped me and spoiled me, but when I expressed my own mind, and she saw how different our tastes were, she was unhappy over me, and we had not much sympathy with each other. I loved her very much, but she could not understand my world and so a separation grew between us. My father retired from business rather

early, and then just enjoyed himself. He loved nature and his garden, was very fond of animals, and had generous ideas and feelings, but little perseverance about anything. He loved travel, was fond of collecting, and enjoyed mythological studies, old history and the arts. He is very good natured and rather humorous. Sometimes he seems like a little child, without real earnestness or responsibility. He is materialistic, so we never had much in common either."

This was the situation and the life lived by this young woman when the war broke upon her idealistic world. Her fiance, for this is how she regarded him although she was unable to bring herself to the idea of marriage in the physical sense, was among the first to go. She approved of his offering of himself, for this conformed with her idealistic notions, and now he was her hero more than ever. However, he was killed before the end of the first year. She states: "Somehow I didn't seem to realize deep sorrow over this, for now I thought he is really nearer to me than ever, and I shall always have him with me, and will not need to marry. I could never feel any horror over death, and I only thought I shall miss his attentions and companionship when the war is over, but I will have him closer to me than before." However, the death of her lover and the war evidently produced more effect on her than she thought, for now suddenly one day, without saying anything to her parents, she quietly enlisted for overseas service and began at once a course of training in nursing to fit herself for an aid. Within four months she was gone in spite of the protests of her parents, who could not understand this sudden change of life on her part. As fate would have it, she arrived at a time of special emergency and was assigned almost immediately to a hospital near the front where the worst wounded were cared for. The great separation between herself and the realities of life are nowhere shown better than in this experience, which was difficult and tried the soul of many experienced women. Before this she had never been able to see even a drop of blood without fainting, and the roughness and crudity of the ordinary world and life was so unbearable that she lived entirely in a self-created world of her own from which she never ventured forth. Now, in a short period she plunged herself into a world of horrors, and strangely was not overcome by it, but actually was able to bring along her dream world with her, and through this means really escape the full import of the sorrow and pain with which she was surrounded. She

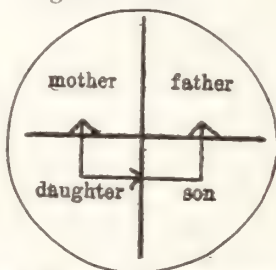
states: " Sometimes I was so tired that all the uncleanness and the terrible things oppressed me, and I seemed crushed between all the nurses of different natures, but then I would go to my world inside and the harmony would give me strength to go on again. I liked my patients and was happy when I could give them help and make them feel a little better. It seemed then that I found a meaning for my life."

This was her first and sole experience with the external world in the way of a life for herself, but war does not last forever, and, therefore, a year previous to her visit to me she returned to her home. Ever since she had been trying to find some direction to apply her energies in the world. It was no longer possible to remain in the home as before, and in the ordinary life she was quite a stranger. This, then, was her problem at the age of 33 years.

I will admit that a life history such as this reveals itself to be is rarely to be found in the present bustling, struggling world, but it illustrates so completely the state of an entirely subjectively oriented life, the condition for which paradise is the symbol before the conflict between the pairs of opposites has entered, and before the serpent has reared its head, that I could not forbear presenting it. Here, in as pure a form in the adult as it is possible to find, we see the state of the child in its original unity almost wholly detached from external objects and living in closest relation with feelings of love and beauty, under the symbol of God. The coarseness and ugliness of the objective world did not reach her, death, that unknown terror of man, had no power over her, for all was one, therefore she experienced all those feelings of ecstasy with which we are accustomed to associate the saints and mystics of old. In another age she would certainly have found her life in a convent, for such natures are the natural brides and devotees of the church.

But living in this age, inevitably, if the person is to develop or progress at all, he will be forced to come into contact with actual life, and without fail he will meet the conflict of the pairs of opposites which everywhere operate in nature. Man cannot remain in paradise for long, and this girl is an example of the truth of this statement, all the more marked because she did avoid the issue so long. In her own words she says: "I see now that I was simply drifting and wasting my life with all my idealistic ideas and spiritual life. I know now that I must learn to live and play my part and take my share in this life before I am ready for the eternal life, and so I

cannot be content any more to go on as I have done in the past." Her psychology can be diagrammed thus:



The description given by this young woman of her parents could not be better for illustrating our type distinctions. The mother is a typical simple extravert type, whose lack of satisfaction in her love life has produced the compulsory restlessness and activity described by her daughter, also the inclination to hardness and criticism. This is the inevitable result which occurs in this psychological type when there is failure to achieve that rounding out of the personality which brings into activity all the functions of the individual. Her oft repeated plaint was "If only I had been born a man." Equally clear is the description of the father in revealing the subjective extravert type, who equally with the mother has missed the full development of his capacities, and has evidently chosen a life of soft sensuous indulgence. The daughter obviously has inherited principally from the father, but in the feminine form she became early attached to religious ideals, and the corresponding repression of the physical aspect of her sensuousness. I have cited this case because it illustrates the peculiar quality of the subjective extravert type, characteristically living in an ideal world of its own making, a bit of paradise where saints dwell.

Both of these cases show a particularly marked condition, and therefore do not claim recognition as typical normal members of the type. Perhaps a world figure of the present time will be more to the point and reveal in greater clarity the dominant traits and reactions. I refer to Lloyd George, the present premier of England. In the criticisms and complaints about his policy, or lack of it, we see very clearly the peculiar characteristics of the subjective extraverted type. His lack of a fixed or stable policy, his quick change to meet the situation of the moment, his frequent right about face on current issues, his prospective or speculative attitude which promises more than it can fulfill and which necessitates a constant shifting of ideas

as the unknown becomes the known and has to be met directly. His dexterity in dealing with the issues which threaten him from time to time, and which has been presented in turn by one faction after another whom he offended in his efforts to please all, is an object lesson in the art of opportunism. He is a man whose intuitions in relation to the object serve as his surest guide, and so far they have served him well. His feeling for the object and tendency to see his ideas as already accomplished, though when confronted with the actual reality they require a shifting of emphasis, is a recognized characteristic of this type.

In the discussion of the simple introvert and extravert types we presented the national psychologies of England and Germany as illustrations on a collective scale. In the same way we may present as examples of the subjective types the national psychology of France and of the United States. To be sure, it may be hardly a just illustration to place opposite each other two countries so far apart in the point of age. France, representing one of the oldest civilizations of Europe, and presenting a maturity which reveals the highest cultural development of the emotional introvert type of our modern time; the United States, at the opposite end of the pole, the youngest member among the nations, presenting an immaturity which can only be likened to adolescence, but nevertheless revealing clearly in her psychology those character traits which we identify as belonging to the subjective extravert. In those national distinctions between the United States and England which are not dependent merely upon age and maturity can be traced the differences which separate the type which I call the simple extravert from the subjective extravert. Their distinction is largely a matter of degree to which adapted or desexualized libido is applied to the external world of concrete things and ideas, stabilized and unified, and correspondingly drawn away from those subjective functions of imagination, intuition and the inner world, the idealistic.

The more completely and naturally the individual or nation adapts to the external world of objects and the libido is applied directly to the shaping and dominating of the concrete facts to suit the human will, in other words, to the reality principle in terms of Freud, the less creative interest and attention is given to the realms of art, beauty, spirituality and philosophy. These are all products of the so-called pleasure principle of Freud, that is, libido which cannot be adapted to objective reality, and, therefore, must create a world of its own.

In the French nation we see the most complete expression of the duality of the emotional introvert. The achievement of living in two worlds, side by side, the one dominated by the pleasure principle and the other by the reality principle, each entirely separated from the other by an impassable wall so that there is practically no encroachment of one upon the other, can nowhere be seen so clearly as in the French psychology. In the French realism, with its hard, uncompromising, often ruthless facing of the facts of life without pity or mercy, we have an example of what acceptance of the reality principle means to the emotional introvert type, and one which reveals better than all explanations or description the great distinction between this type and the subjective extravert. There is no childish self-deception here, no smoothing of the bare facts that man is egocentric, cruel, a destroyer of his kind for his own individual power, ultimately holding nothing sacred or above him; for this is the unredeemed ego reduced to its primitive state. The absolute devotion to system, rule, tradition, the measuring of everything by the criterion of whether it is helpful to actual conditions, the intellectual honesty, the lack of all sentimentality and even sentiment when reality is to be met, the narrow, limited and rigid attitude to reality in which no vision, dream or phantasy on the side of beauty and goodness is ever allowed to soften the hard outline of the strict fact either as it is, or as it is feared it may be, all reveal the distinctions between the reality of the emotional introvert and that of the subjective extravert. The pain involved in its mastery, and the overwhelming rôle of fear as the motive power, is clearly shown in her history, and is at present very obvious.

The love of form and order is one of the chief French characteristics, and its perfection in literature and life is nowhere else so completely fulfilled. Indeed, this is carried to such an extreme that the spirit is often lost and only form remains. In this connection I must quote a paragraph from a student of France and recent writer on the subject of her character:

"The real part that France has played among nations has been played by her thought, not by action. The effect of the latter has been sharp, not lasting; the former has endured. * * * French thought has had great, French deed little influence upon the world. English doings have lastingly changed the world, and the world remains impervious to English thought. French reason has to some extent fashioned all reasoning minds in the world after its image. It is a very notable thing that English influence has spread little

beyond material power; the influence of the French mind has spread to where French material power never existed."

This summing up very clearly presents the great fundamental contrast between the introvert and extravert psychology, the one known through deeds, the other through ideas. So much for the reality side of the picture. But we are dealing with the emotional introvert and in the French emotionalism associated with the pleasure principle is found all that side of French life which delights and charms the Anglo-Saxon stranger as well as shocks and bewilders him. It is not difficult to prove Freud's thesis of the intimate connection between the pleasure principle and the sexual instinct if a study is made of the pleasure side of the French character. Nowhere is made the frank acknowledgment, without shame or apology, of the large part played by the sexual instinct in the pleasure, the charm, the beauty and the art of life, as in the French psychology. Nowhere perhaps, is found the kaleidoscopic variety of tendencies and characteristics, all allowed to exist side by side so long as they do not interfere with the rights of others, as in the French life. The lowest and the highest, the most artistic life and the most sordid realism, the highest development of thought and the crudest and hardest attitude toward reality itself, all exist together and make up the most complete expression of the psychology of the emotional introvert to be found in the world today. It is not youthful but mature in as complete a sense of the word as England is mature, and presents in its culture and character the highest point reached by this type, the development of two parallel worlds, one created from the outward current of the libido, forced, through the domination of fear and the subjective sense of danger, towards actual reality which appears as an enemy about to destroy, and the other from the inturning, unadapted creative libido associated with the ego, out of which the psychological reality is born in forms of art creations, beauty and thought.

In the comparison between the psychology of the United States and that of France there is spread clearly before one the essential distinctions between these two types. Their sympathy and mutual attraction for each other are really the attraction of opposites. Examine the characteristics which they seem to possess in common and the distinctions in quality will appear at once. The emotionalism and responsiveness of the French character compared with the emotionalism and responsiveness of the American character, the realism and practicality of both peoples, the gayety and type of pleasures, all

present in their differences the distinctions between the two subjective types. The American characteristic of leaping to conclusions before any well-defined thought has crystallized, the emotional idealism, the consideration of life as a game and the joy in the game, the speculation with tomorrow rather than the dealing with the present as the fact on which to build the future, the general optimism, the responsiveness to all new ideas and methods, and at the same time the practical interest and activity in the matter of "getting on" in the material world to the great exclusion of the subjective values of art and beauty, are all tendencies which reveal the extravert type in his more objective aspect. The general undercurrent of warmth, of sympathy and kindness, also of carelessness, superficiality and lawlessness, which are fundamental traits in American psychology, all reveal the vast differences between the two subjective types. The two French passions, one for fact and one for system, and the devotion to these, with a deep conservatism underlying all, the love of authority, tradition and security, are met by just the opposite reactions in the American psychology. Hatred of authority, irreverence towards tradition, lack of conventionality or fixed system, the general haphazard attitude and willingness only to meet the situation of the moment, treating it as seems best when it arises, the love of adventure and taking chances, all belong to the psychology of the subjective extravert. The lure of the unexpected and the unknown, the hoping for the best while the worst is just at one's door, the feeling expressed by "God's in his heaven, all's well with the world," will be recognized as the philosophy of this type, and expresses the general tenor of the psychology of the American nation.

The American ideal is that of individuality. The French ideal is that of the group, the unit of one is the individual, the unit of the other is the family. This does not mean that any actual individual development in the sense of individuation has been achieved by one nation any more than by the other, but the two very opposite ideals expressed in conduct and thought reveal very clearly the psychological need of each, the conscious expression of the unconscious condition.

The subjective extravert, feeling the original sensuous attachment, the emotional connection and bondage with the object, with nature and natural life, needs to achieve separation, a greater independence of the object and a more distinctly human relation and development, therefore the expression of his intense individualistic desire and attitude. The emotional introvert, on the contrary, with his feeling of separation, of being alien, and the intense ego-con-

sciousness, together with his deep sense of loneliness and isolation and the necessity to protect himself, needs to find a connection and relationship with the universe, and therefore his intense clinging to the natural, human connection, the family.

The introvert may be said to have won an intellectual independence and a higher unity with life through his thought function, but remains unredeemed and weak, in the bondage of fear and conflict in the emotional realm. The extravert has won an objective independence through his activity and domination of the forces of nature, towards which he feels superior, but his thought is bound fast, in a slavery of sensuous attachment, to the objects of the phenomenal world.

SUMMARY AND GENERAL DISCUSSION OF THE TYPES

The recognition of psychological types, and the grouping of human beings under these different headings, is not a modern effort. Although the classification so far carried out seems to afford a real working scheme of great practical value, and in this regard is new, nevertheless the many attempts heretofore put forward, and the efforts of numbers of observers to arrive at some clear-cut distinction of the differences in the so-called "temperament" of mankind, must be recognized.

The classic division into four temperaments, the sanguine, bilious, melancholic and phlegmatic, put forth first by Hippocrates and Galen, is the earliest effort to distinguish between the different types of behaviors and reactions observed as something more than merely individual idiosyncrasy. All the later efforts towards a more definite and clear grouping which have come forth since then have been based upon these original divisions. But Shand,¹ who discusses the qualities of the classical types in his chapter on temperaments and quotes from various authors who have written on this subject, shows clearly how impossible it is to group living men under these classical headings according to the behavior and reactions which they were supposed to represent. For instance, the sanguine might appear to approximate my subjective extravert type according to the description of Richerand, and the bilious, my emotional introvert, but on closer observation the relationship immediately breaks down, for one sees that some of the peculiar qualities supposed to characterize each of these temperaments can be found in both types. Stewart says, in

¹ *Foundations of Character.*

discussing the bilious temperament, "They are not impulsive, their conclusions are thoughtfully arrived at, nevertheless they are passionate, jealous, revengeful and unscrupulous."¹ And corresponding with this, the sanguine, according to Richerand, are characterized by inconstancy, levity and emotional superficiality. Kant says the sanguine repent vehemently but their repentance will soon be forgotten, they readily make promises but do not fulfill them, etc. The particular characteristics of each of these temperaments are summed up by Richerand in the statement, "As love is in the sanguine so is ambition in the bilious the governing passion."²

Shand subjects the various attributes given by different writers to these types to comparison and analysis, and the futility of attempting to use these divisions either practically or theoretically becomes clearly evident. All one may say about them is that the persistency with which they have maintained a living hold on the minds of men reveals that the idea that there were some inherent divisions and distinctions among human beings which were collective and not individual, and therefore could be classified, possessed the value of a true insight, even though the formulation was confused and could not practically be confirmed. It is true that both the subjective types often exhibit certain tendencies which were formerly attributed to the so-called sanguine temperament. The statement that they are inconstant in love, unfaithful in friendship, without assiduity and responsibility in business, strong in promises and weak in fulfillment, may appear to coincide with certain characteristics which I have associated with the subjective types. However, the generality of these traits as an exclusive description is, of course, not true. The salient character tendencies which appear so often distressing and disturbing in the human relations of these types to others can all be seen in their simple form in the emotions and behavior of the child. The same intensity of feeling of joy or grief or anger, with a corresponding quick forgetfulness or lack of persistency in the affect, the quickly changing moods, the alternating states of dependency and independence rapidly superceding one another, the wilfulness and unreasonable irritations, the desire for immediate satisfaction of wishes which cannot brook delay or be postponed for a distant satisfaction, likewise the sexual impulses of the child expressed in all the childish forms; all these varieties of behavior will be recognized as

¹ Quoted by Shand.

² Quoted by Shand in *Foundations of Character*.

playing the largest part in these subjective types, so that one may say that their peculiar characteristics lie in the persistency of the childish psychology. But this is only another way of saying that the distinguishing character reactions lie in their close connection with the primary instinctive aspect of the being before the great organization and modifications have taken place through training and education. It is this primitive nature which we speak of as the collective unconscious. But this does not by any means account for all the differences because one finds in children themselves all the distinctions of type which I have described for the adult. Subjective types only allow us to see in their psychic reactions and behavior the attributes and distinctions which are concealed through repression, training and modification in the other types, but which certainly exist underneath largely unchanged, and are even capable of revealing their naked presence under certain conditions of stress or in abnormal states. Therefore, even among the two opposite types most definitely and concretely described by writers, the bilious and the sanguine, there can be found no approach to the types I have described or even to the general division of extravert and introvert mechanism, upon which my type classification is based.

The establishment of these distinct psychological types and their extreme and very opposite reactions and behavior in the presence of a similar environment brings with it the problem of their cause or their mode of origin. We hear the ordinary speech declare that this child has a difficult, or an easy, agreeable disposition, as though it were an individual affair and often as though there was some personal choice in the matter. These type distinctions are found everywhere and among all classes in society from the high to the low, and even in the same family there may be found all types represented. Indeed, it is more rare than otherwise to find the same types follow each other in successive births. It is much more likely that the easy, outgoing, responsive child will be followed by the reserved, shy and difficult one, or *vice versa*. Neither does sex play any part in the problem of type distinctions; the passive, thoughtful, reserved type is as likely to be the boy, and the active, aggressive and outgoing personality the girl, as is the reverse.

Although the effects of environment and experience play a very great rôle in determining the future tendencies and development of the child, nevertheless these influences are confined more to the conscious and outer crust of the individual, to his conscious attitudes and conduct, his habits of action and thought under ordinary and

simple conditions. They do not fundamentally alter the natural psychic processes of the individual, which beneath all the coverings and outer appearances maintains its inner integrity. This is popularly recognized by the expression, "Civilization is only skin deep." Therefore, while the surface reactions of many individuals appear to determine them very definitely as belonging to this type or to that, this is often deceiving and a cause of much confusion, for the attitude is one unconsciously assumed because of the prevailing family or national psychology, or because of an unconscious overdetermined effort at compensation for the onesidedness which appears undesirable. A careful study, however, will reveal the gaps and irreconcilable tendencies which normally have no part in the type assumed, and soon there appear the evidences of a reaction mechanism beneath which the real psychological type to which the individual belongs becomes clear. At the same time his difficulties may be found to lie in the fact that he has been trying to live a psychological complex not his own.

It is the recognition, therefore, of the profound inherency of the type distinctions that causes the problem of their genesis to become an important one, and we are forced to ask ourselves how do these differences arise and what psychological processes are involved?

The basic types can be said to be born, not made, and only by going back to the cradle, where all the types which I have described can be found, and there studying the differences in the psychic responses to similar stimuli in the earliest period, can one hope to gain an insight into the psychological distinctions evidenced in behavior and attitude. There are, it is true, countless people who are largely undifferentiated, vague and undefined in their outlines, who are exceedingly difficult to classify, but even among these careful observation will reveal the beginnings of differentiation along definite type lines.

Just as there are great differences in the physical structure of the body, there exist the greatest differences in responses to the stimuli that impinge upon the senses. All receive the experiences through the same set of organs, but the utilization and assimilation of those impressions differs as widely as the anatomical structure of the body and produces a greater effect upon the relation of the individual to his environment. The awakening out of the original undifferentiated state is rapid or slower, the separation between the inner self-originating processes, the urges, and the reacting mechanism which deals with the incoming sensations is less or more definite, in various indi-

viduals. We see these distinctions marked in such ordinary processes as the manner of awakening out of a normal sleep. Some are immediately alert and aware of themselves and their surroundings, others are heavy and awaken with difficulty, only slowly detaching themselves from their preoccupation with their inner processes and becoming oriented to their external environment.

The human being at birth is in a completely subjective state, and has not yet awakened from the primary unconscious condition of the intrauterine state, where subject and object are undifferentiated. The function of sensation, with the perceptions it arouses, precedes the beginning of real consciousness and the object is not perceived as separate from the subject, for the psychic functions are in a condition of undifferentiation, potentially available but not actually, and the larger part of the early period of normal infancy is spent in the unconscious state of sleep. Although this condition approximates, as nearly as is possible outside of the mother's body, the prebirth state, nevertheless the great primary rent in the completely subjective state and condition of physical continuity with the mother has been made by birth. The introduction of the child to the external stimuli and the sensations arising from them playing upon its passivity has necessitated a reaction. As the outer stimulation of the senses and the physical urges increase, consciousness of pleasantness and unpleasantness arises and there gradually awakens that specifically human sense of self-awareness. The separation of subject and object has begun. Perhaps nowhere in literature can there be found a clearer or more beautiful description of this elementary process than is presented by Karl Joel:¹ "Life begins with the disintegration of the original condition, history begins with the banishment from Paradise" (the primary condition in the womb), "the soul awakens with the original sin, with the rent, which disturbs its unity, with the shock which shakes its balance. * * * The dull original condition changes as sensibility and urge appear with feeling out of the indifferent unity. Sensibility and urge are the differing functions, the soul in its passive and active variation. Sensibility is already sensibility from change, urge is already urge to change. The original experience has a more objective side in sensation, a more subjective side in feeling, and in this way it gradually leads, there toward comprehension of the object, towards world-consciousness, here toward the comprehension of the subject, toward self-consciousness, and both

¹ *Seele und Welt.*

become oriented and climb upward together. * * * 'Where am I?' asks he who is awakening from sleep, and he becomes oriented as he alienates himself from his environment, and his environment from the larger world. To awaken means to be able to distinguish."

It would seem that in this primary shock of birth might be found an important factor bearing upon the great distinction between the two major divisions of extravert and introvert.¹

The introvert seems to have experienced the more profound shock of the wrench from the protecting peace and harmony of the womb; the forcible rending of the physical continuity appears to have been more disturbing; that is, the sensation of the change, the pain and pressure have had a deeper effect on his organism, therefore the assimilation of the experience has been more difficult. The immediate and present situation is unpleasant, painful and disliked, and therefore the great contrast is produced between what was and what is. What was has become a memory imprint, which can be recovered only by turning away from what is.

Freud calls attention to the process of birth as being the first experience of fear in the life of the individual, and suggests that this primal fear reaction has become the prototype for the effect of danger to life and ever afterward is repeated within us as the model of fear. These two elementary experiences, first of the psychic impression of comfort (paradise), and secondly of fear (evil) appear to be carried together and stamped on the soul of a large group of persons. The last impression, the fear and terror, the danger to the self, appears in the emotional introvert type to overwhelm and dominate the primary sensation of well-being, the paradise state, and the emotion thus evoked continues as a more or less permanent attitude throughout life, and becomes the model of the reaction of the organism to all future demands of the outer environment.

The opposite type of individual, the subjective extravert, carries the primary feeling of paradise with him into the outer world, and birth terrors seem to have had little effect upon his primary psychic condition. He projects his paradise feeling upon the objects of reality with which he identifies himself, expecting the same happy relationship as he originally possessed in the womb. The introvert has left

¹ To be sure this would not eliminate the original biological basis, for when we postulate a greater or less sensitivity of the organism the problem of the irritability of all cell structure confronts us. Therefore, even if this first great experience of life has effected a different impression on different organisms, the why of this must be ultimately biologically explained.

his paradise behind—it is only a memory to which he harks back longingly—the secondary impression, the fear, is the dominant and ever present one. The extravert bears his paradise with him, from which even birth has not sufficed to banish him. He goes confidently into the world, wrapped in his original state of bliss, which now appears as feeling phantasy, sure that his wishes will be attainable in the not far distant future. The world is a friendly place for him, while for the introvert it is a place of unknown terrors. The latter occupies the major part of his energy in the effort to force himself to assimilate the sensations from the external world and to placate and soften the effects of existence.

We know that the most important and active psychic function for the newborn child is that of sensation. Through the sensory apparatus he becomes aware of the existence of an external world, and through it he perceives that which is pleasant and that which is disagreeable. Besides this tendency to react to the incoming stimuli the organism possesses a capacity for independent action based on self-originating impulses, and therefore, theoretically, we have two distinct processes, the capacity for action and the capacity for reaction.¹

Now it is conceivable that in one organism the capacity for action could be stronger, and in another the capacity for reaction. In other words, one individual would be more sensitive to the effect of sensations coming from without, and another more affected by the self-generated impulses arising within the organism itself, and as an actual fact that is just what we find when we are able to analyze out the separate tendencies.

The organism in whom the incoming sensations are assimilated easily and without too intense a reaction, and in whom the independent urge of the self-originating impulses is fully equal to or

¹ I am aware that the majority of modern biologists and psychologists refer only to reaction distinguishing merely as to inner or outer stimuli, but it seems to me more true descriptively of the actual happenings to make a distinction here between the two processes. For instance, one can be shut away from the presence of any outer stimulus to eating. Nevertheless, in course of time hunger will arise within the organism, forcing direct action and effort to appease it. This I would call an urge, while the response which arises from the stimulus of the sense perception of food I would call a reaction. If I am moved to some definite action by an idea originating from an impulse arising within myself, that is a self originating urge, but if I am moved because that urge or stimulus to action arises from without, I call it a reaction.

stronger than those coming in from without can assert itself, can act as well as be acted upon. The assimilation of the experience proceeds without overwhelming the organism by its power, and the ego being able to maintain itself does not protest but goes to meet the object, blending itself with it and acting upon it. There is a kind of identity formed between the objects perceived and the experiencing organism, so that its self-originating energy finds its expression in the manipulation of the object itself. Perception is in the greatest degree occupied with the objects which rouse the sensation, for feeling which mediates between subject and object is made to serve the object. Conscious perception of the ego does not exist independently to any degree because the ego becomes blended with the object and functions through the object. This mode of adaptation is somewhat analogous to the primitive type found in lower forms of life, where the ego is undifferentiated from the total subject, except that here it is the subject with which the ego is identified and there is no domination of the object. This particular process of functioning characterizes the extraverted types in general. Where the balance in the relation between the active, outgoing, self-originating urge of the organism, and the energy occupied in reacting to and assimilating the stimuli from without, is just enough weighted on the side of the independence of the organism to allow it to utilize for its own purposes the objects which produce the sensations, adapting to them or actively reshaping and moulding them, we have the entity that I call the simple extravert type. There are, however, differing degrees of response and a varying tendency of the independent urges of the organism to greater or less activity, all belonging to the extravert mechanism. This difference, with the accompanying use of the various functions of sensation and thought, feeling and intuition in the service of adaptation, produces the great distinctions found among individuals even though belonging to the same general type. In the large group of individuals possessing the extravert mechanism who show characteristics sufficiently marked to separate them from the simple extravert type, and whom I have designated subjective extravert, the main organic distinction appears to be a kind of overflowing of the energy belonging to the self-generated urges which overwhelm the more or less passively received sensations from the environment and the reaction thereto.¹ The balance is thrown far over on the

¹ In reality I know it is impossible to separate the organism and its environment. They are two aspects of the same life process, but there is a

side of the independent urges of the organism and the energy associated with these impulses joyously reaches out past any mere reactions to outer stimuli, endowing and coloring the objects of the outer world with the rainbow tints belonging to the subjective aspect of this organism. Instead of the simple adaptation to the objective world as it is, more or less, and quite overlooking the actual conditions of the situation, which mean difficulty as well as pleasure, this type in contradistinction to the simple extravert projects upon the object the glowing attributes and qualities which he wishes and expects. As a result of his own lavish outflow of libido, which carries everything before it for a certain distance, these personalities are able to infect and influence their surroundings and others so that the objects and situations frequently respond to and take on the character and quality with which they are endowed. Many young children do this to a greater or less extent, but this type is actually able to continue in adult life to clothe reality with the desired attributes created by the wish fulfilling phantasies of the subject, which belong primarily to the state of early omnipotence, characteristic of the ideal infant. The difficulties with which all achievement is beset are not considered by this type, but only the end desired, which appears quite obtainable through the activity of the wish fulfilling imagery projected upon the situation. However, this ideal condition in which wishes appear true cannot last long, for reality itself, in the form of the objects or situations, makes demands and claims upon the individual to which he must submit if he is to gain his desires. It is this problem, in this type occurring secondarily, or as the after effect, instead of the primary one, that causes the characteristic sadness and loss of interest in the object of reality which just before had been all absorbing, and this brings about the corresponding perception of the subject. This perception of the subject occurring for the first time following the primary perception of the object permits the unconscious feeling of inferiority and inadequacy in the face of the overwhelming power of reality, to become conscious. It is in this way

distinction between the human being and other living organisms in nature. They merely adapt but do not dominate. An analogy to the way I am using the conception of environment acting upon the organism can be more clearly found in the relation between the ocean and the shore. The waves are continuously beating upon the shore and encroaching through carrying away the sand bit by bit. If the shore were as active it would attempt to build itself up higher and projecting into the sea successfully resist its invasion and create more land.

that the ego gains a perception of the subject and wins the subjective function of intuition as an aid in its adaptation to the outer world. It is the characteristic subjectivity of this type of extravert which causes its behavior often to appear similar to, and in certain aspects difficult to distinguish from the other subjective group, which is really its polar opposite. However, the basis from which it functions is that of a true extravert mechanism.

Although the loss of interest in the object caused by the demands of the reality produces a movement towards the subject, an introversion, and the consequent perception of the subjective conditions, this does not last long on account of the dominance of the self-originating impulses which must impress their creative power upon the world. Either a real effort is made to meet the situation as well as to take it by storm, and thus bring a fulfillment in reality of the dream, or, as is more frequent, the interest is transferred to something else which again is clothed with the nebulous veil of illusion in which lies all promise, but as yet little fulfillment. Besides this general tendency to envelop the objects of the external world with the subjectively creative phantasies, this type may also leave the objective world as much alone as is possible, making no effort to bring the rich phantasies into reality, but living instead in an entirely phantastic and ideal world to which all the libido is given. This is made the object to which the strongest feelings are attached and where the ideals of love, beauty and goodness reign. The relation to this self-created object is the same as to the real objects of sense in the external world, with the difference that the former have no independent demands or qualities to which one must submit. Therefore no adequate grasp of the real world is attained and very little, if any, development of the thought function which is emotionalized to the greatest degree. The psychology of this type is dominated under all conditions by the two subjective functions of feeling and intuition, and in these latter members of the group their psychic relation to life is found analogous to that of the child who is still in a happy paradise. Women who do not have to meet the actual difficulties of life in the outer world are the ones who carry this attitude farthest and provide those "spiritual" lives which belong to the natural saints.

At the opposite pole, although still belonging to the extraverted division, there is the other group characterized by their complete objectivity, the objective extravert. That is, instead of projecting subjectively created possibilities onto the world of reality, and finding response to wishes through its idealization, sense impressions are

received and reacted to directly as a simple equation without any particular feeling response. The function of feeling is scarcely separated out from the original undifferentiated state of the psyche, and therefore the perception is limited to the simple recognition of the sensory stimulus. The absence of the subjective functions of feeling and intuition renders the reaction between the subject and object a process quite analogous to a mechanical reflex, and the experiencing subject perceives the stimulating object in its simplest terms, as something just pleasant or unpleasant, good or bad, injurious or useful. In other words, the fine gradations, the higher psychic perceptions, which arise through the subjective functions, are nonexistent, and the report of the senses is the sole guide for the organism in its relation to the outer world. As a means of simple organic satisfaction no more is needed. These people are popularly referred to as "lacking in imagination," and generally have simple and concrete minds without subtleties. They are beyond all others the realists and wish to limit everyone to their view of the world, and at the same time they are in the most complete unredeemed sensual bondage to the external object. This is due to the major utilization of the objective function of sensation as the chief means of adaptation and satisfaction of the organism, and the degree of concreteness and objectivity depends upon how exclusively this function dominates consciousness.

From this discussion of these psychological processes it will clearly appear that the main distinctions between the three extravert types is largely a matter of emphasis and differentiation of functions and, therefore, among actual people all gradations may be found so that they imperceptibly run into one another.

We now turn to the other psychological type, the simple introvert, where the major emphasis is found on just the opposite mechanism. In these children it would appear that incoming stimuli from the external world overwhelm the primary and passive capacity of perception, and thus the sense impressions make such a profound effect upon the organism that it can only react and attempt assimilation; the other process, that of the self-generated activity, the independent urge of the organism is correspondingly overshadowed and prevented from direct action. A concrete illustration of this conception would be that of a person on whom blows were being rained in such rapid succession and strength that the chief effort of the victim could only be centered on defending, protecting his body and warding off the

blows from his most vulnerable parts. He cannot find opportunity to become the attacker in kind because the blows continue ceaselessly. Aggressive action is inhibited. Only if he can discover some subterfuge, some indirect method of a different character, can he hope to gain an opportunity to assert himself.¹

This is just what appears to happen in the type I am describing. The outward expression in action of the inner self-originating impulses being inhibited through the overpowering effect of the sensations coming from without and the necessity of reaction to them, the energy belonging to the urges accumulates and this produces the attempt to find another path for its expression, which shall be a substitute for the path of action. Instead of the accumulating energy remaining choked and blocked until sufficient power is gained to allow it to force its way past the incoming sensations, it searches out another mode for itself, and gradually the function of thought becomes the carrier of the libido belonging to the ego. In this way the ego wins for itself a path over which the active independent urge of the organism can travel, and at the same time it can perceive and consider itself, and thus preserve itself from being overwhelmed by the sense impressions of the external world which now are less effective. This is active thought, and it is used by its possessors as a means of adaptation and of dominating the outer sense impressions of the environment in exactly the same way as the process of direct action operates in the extravert type. In this case perception is in the largest degree occupied with the subject, the ego, which is perceived independent of and even as antagonistic to the object and separate from the thought images, for feeling is in the service of the subject.

¹This implies primarily a continuation of the original preoccupation of the libido with the self which is never relinquished for the purpose of conquering the world without. This inability to satisfactorily transfer the libido can be conceived to have as its external determinant the primary shock and insult of birth which has so profoundly affected the organism, that the alienation persisted, fed by the continuous demands of adaptation required by the external environment. This could cause that intense ego consciousness and attitude of continuous protection against the external object which characterizes the type. Thus the energy of the natural self originating urges is partly diverted to the defence of self instead of obtaining the satisfaction needed through direct action upon the environment. This attitude of defence is expressed through the apparently lessened response to the environment, and shows itself in the generally negative attitude assumed as the first reaction towards all initiative and enterprises proposed by others.

By this means it is possible for the energies of the self-generated urges of the organism as a whole to be so utilized that no over-accumulation of this energy takes place—the function of thought has achieved its supremacy among the other possible means of adaptation and becomes for this type the one most adequate for the purpose. This is the true introvert type. He has achieved a fairly smooth adjustment between the mechanisms of reaction to outer stimuli and the inner self-generated forces demanding independent action, through the function of thought. Because of thus finding an objective mode of activity operating on the mental plane satisfactory to the purpose, following the law of the least expenditure of effort (the law of parsimony), the other possible ways of adapting to the external impressions and asserting power over them, the subjective ways of feeling and intuition are left relatively undeveloped and unused except as they apply to the ego and the thought objects created by the subject.

Beside the simple introvert type, there are the others referred to as the emotional introvert and objective introvert. The objective introvert differs from the above description in the degree of emphasis and differentiation of function. Like his brother, the objective extravert, he is distinguished by the high value given to the function of sensation. The sensory perceptions are practically the sole means of discrimination, and all delicate shadings and nuances belonging either to the subject or to the object are unperceived, for these can only be grasped through feeling. The thought function is used exclusively in the service of reality for the purpose of adaptation and as a means of gaining power for the ego instead of in ideal constructions and philosophies. The subjective functions of feeling and intuition are quite undifferentiated and exist in their original form quite primitive in character, although apparently they may be non-existent. The object is not recognized as possessing any rights of its own or else a slavish submission to the object may exist. Introverts of this type in whom the process of development is active gain their personal value generally through a highly organized and differentiated function of thought which may be very profound but heavy, due to the absence of the subjective qualities. The objective extravert, on the contrary, may develop a fine, discriminatory quality in the function of sensation, while his thought possesses the same character as is general for the extravert types, minus the lightening and delicate quality which can arise from the play of the subjective functions. Therefore it will be inclined to be dry, brittle, hard and superficial in quality, lacking in profundity.

Exactly opposite from this type whose lack is so great in the feeling realm is the emotional introvert. I suggested that the simple introvert type, characterized by his use of the function of thought as the major means of adaptation and active self-expression, with the function of feeling in the service of the ego, came to this adaptation through his inability to gain expression for his independent self-generated urges through the primitive path of direct action. With the finding and proper use of the thought mechanism, which is made the bridge to action, he can become quite well adapted and a stable personality. Not so the emotional introvert. (Owing, perhaps, to a greater sensitivity of the organism and consequently a greater intensity of reaction to the overwhelming character of the stimuli from the external world beginning with the primary fear, the self-originated urges are dominated and dammed up in greater degree, so that neither the path of direct action nor of substitute action through thought can play the dominating rôle that they do in each of the simple types. Instead, the energy belonging to the urges accumulates and mounts increasingly. This energy, prevented from adequate action by fear and the overpowering effect of the incoming sensations from the external world which appear as an attack from without, is forced inward so that the subjective functions are awakened to a much greater activity than in the simple introvert type. The great need of the organism for independent self-assertion forces the ego sharply away from the outer alien object, from which it becomes widely separated and compels it to seek in all directions for help in its extremity. This brings up the subjective function of intuition, which is a means of inner perception just as the objective function of sensation is a means of outer perception. With the thought process active as in the true introvert, but insufficient to satisfy the increasing pressure of the libido, a part of which still clings to the primitive mode of direct action, the pressure finally becomes strong enough to burst through with a greater intensity and emphasis than the situation requires. Its purpose, however, is the drowning out or overpowering of the incoming sense impressions from the outer objects of reality, and the assertion of its own right to independent functioning through direct action. Feeling is in the service of the subject, and the object also to a certain extent, according as the introverted or extraverted mechanism is active. The extraversion really appears as a protest against the overwhelming of the organism by the incoming sensations, being attacked from the world without, instead of as the free natural

activity of the extravert types, therefore there is nearly always a great sense of being alien and insecure, and this feeling of strangeness is characteristic of this type. However, the ego finally triumphs, but only for a short time, for the effort made and the great amount of energy expended depletes the accumulated supply, and these moods of great activity, both through thought and directly in action, give way gradually to the former sense of incapacity and inability to handle the never ceasing incoming impressions and consequent reactions of the organism. The same inner process of seeking a way of escape and an independent expression for the organism itself then begins all over again. Although for this type, as for the true introvert, the path of thought is found as a rule, for even though quite undeveloped, the mental mechanism functions definitely in the same way. Nevertheless it cannot serve the purpose satisfactorily. There is always the desire for the method of direct action through which the organism can impress its wishes on the world. Therefore there is pressed into the service of the ego all functions which are dominated by the active energy of the urges. Unable to win this satisfaction easily, the feeling of antagonism and enmity towards the world increases, the phantasies enlarge and the sense of alienation deepens. Due to this unsatisfactory state of affairs, all functions in turn may be used for gaining the sense of power, so that in this type the "will to power" is found in active and perpetual operation.

The thought function bears an entirely different character in the two types of extravert and introvert, as does the relation to the object, the extraversion. Thought does not arise in the extravert as a means of giving expression to his organic self-directing impulses, the urges, for they have found their expression in directly overcoming and dominating the sense impressions of the environment, and have gained their satisfaction through acting immediately upon the objects and conditions. Thought, however, is an inherent capacity or function of man regardless of type, and therefore has claims of its own. It functions to explain the whys and wherefores, to describe his experience and to relate him to the universe. Only when he is confronted with situations which he cannot master through direct action upon them, and through his feeling for the object, does he use thought to help him find a practical way out. It is an instrument in the service of action, instead of a substitute for action, or a value in itself, as is its meaning for the introvert. When the extravert becomes a thinker the energy used for thought must be abstracted from the action

process, and its difficulty in becoming abstract and existing for itself may be likened to the difficulty of the introvert in expressing himself in direct action. However, when thought becomes supreme in the extravert, his human relation to the object can become as inadequate and abstract as that of the introvert thinker.

The thought function of the introvert is used primarily in the adaptive processes for without the thought function he could not manage at all. It concerns itself with the welfare of the ego, and that which affects its position in the world. Secondly, it creates ideas and concepts of its own, having no relation to facts, postulates abstractions and ideal conditions, and obeys wholly other laws than those belonging to external sensible reality. No introvert could ever say with William James, "My thinking is first and last and always for the sake of my doing."

In the subjective extravert type, however, the thought function is occupied with the feeling perception of the object, its idealization, and its translation into form; for its facts are generally clothed with a luminous veil which softens their harsh outlines. Therefore, the thinking of this type also belongs to the tender-minded class equally with that of the simple introvert. The objective types, both introvert and extravert, come under the category of the tough-minded types, for both treat their material in similar manner, although the character of the material may differ. Both lack the subjective functions which are in an original undifferentiated state in the unconscious or, through the experience of life the beginning of differentiation has disappeared, and these functions play no further part in the psychic activity.

We know that among the psychic functions, supremacy of the intellect coincides with order, form and lucidity passing into rigidity and formalism when feeling is excluded. Supremacy of feeling, on the contrary, gives emotional expression and coincides with freedom, originality, caprice, phantasy and mysticism, often passing into extravagance and vagueness when not disciplined by the intellect or by life's experiences. Supremacy of intuition which frequently characterizes the subjective types gives those flashes of wisdom in thought which leads to new ideas, brilliant conceptions or bizarre notions, or gives those striking and brilliant strokes of action, of audacious daring and unexpected movement which lead to a triumphant result or to complete catastrophe.

This does not mean, however, that these tendencies are created

by the function of thought or by the function of feeling; rather they are psychic attributes and modes of response, all of which are present to some degree in other organisms in nature and which arise as an expression of the particular organism in relation to the external world. This in turn leads to the supremacy of the particular function which then becomes the habitual mode of adaptation of the individual, manifesting itself in all the activities and expressions of his life.

The great psychic distinctions in the individual types which I have attempted to describe and classify can aid in arriving at a comprehension of the differences in the thought and perceptions found amongst people of all sorts, and more particularly will throw a light upon the intellectual leaders of mankind, the scientists, philosophers, statesmen and artists.

For these groups are more highly individualized and, therefore, their type characteristics are more clearly defined, and the positive values belonging to the special function emphasized in the life, are most obvious. Also the weaknesses belonging to the inferior, because less developed, functions are more repressed or only evident under certain conditions or circumstances.

The breaking up of the great collective humanity into smaller groups, the types, which although still collective, nevertheless allow some orientation towards the differences and the development of what might be called a type individualism. In this way the strongest desire of the human being, i. e., to be an individual, attain individuation, is not thwarted or ignored. Instead, by gaining the knowledge that many of the attitudes and reactions which we have considered most individual impressions of ourselves, are actually type characteristics, and not individual at all, we should be stimulated to discover in what particulars, our actual individuality is manifested. For to some degree it is present in every one, and there is thus rendered possible a further achievement along the path towards a real individuation which ultimately attaining a collectivistic relationship to humanity instead of a collective one, is the higher goal of the human individual.

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A PSYCHOPATHOLOGICAL STUDY OF KNUT HAMSUN'S "HUNGER"

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In this study I shall consider the principal character of Knut Hamsun's *Hunger* (1) as a patient and present an explanation of some of the underlying mechanisms which caused his strange behavior. In a similar study, that of Franz Molnar's *Liliom*, (2) I discussed the question of sadistic behavior. The study of *Hunger* leads to a consideration of the other side of the medallion, masochism. The two conditions are always associated, yet in one instance the aggression will predominate and in the other the suppression of the sadistic impulse causes the masochism alone to be seen—on the surface.

There is little plot in *Hunger*. We see the introspective thoughts of a hungry man seeking employment. Some of Dostoevsky's works resemble this one, yet they usually move forward while in *Hunger* we only see the principal character moving in an ever narrowing circle, with final flight on a foreign vessel. The hero tries to write and lives in one squalid hovel after another. Glimpses of life among the lowly are caught here and there. Whenever a bit of money is secured for services or in an inadvertent, illicit manner, or as a loan or gift, a method is always found to dispose of it in a rapid, apparently irrational manner. Whenever success is threatening either in the achievement of the love object or of security in the form of money or employment, an unconscious withdrawal is seen. Step by step misery and want, hunger and pain, creep up and overtake. . . .

A casual reading makes it seem that circumstances were always adverse. A careful reading shows that there was a constant search for complete dependence—complete and abject poverty. An effort is made to be rid of the last farthing, the last button. Knowing this, we are obliged to substitute understanding for pity. The patient is unconsciously striving to accomplish his own downfall. How then are we going to reconcile this with the idea that each person is constantly striving to better his condition? What folly this, the man trying to bring suffering and pain upon himself? Yes, and doing it for a purpose. Herein lies the secret of one of

the mechanisms of masochism. There is a purpose behind it all. Even the disconnected ramblings of the psychotic serve a purpose—for him.

The complete poverty our patient was seeking served to gratify, symbolically, certain infantile cravings. He was trying to place himself in a state of complete dependence on the father. But where is the father? No mention is made of a father in the text. We shall find many fathers in the text—father imagos. Every man in any position of power, even comparative power, was a father. He tried to please these fathers; he hated them and loved them; he feared and groveled before them; he found a father wherever he turned and constantly he sought new fathers. In an attempt to relive his childhood he tried to please his mother (love object) by suppressing his sexuality. He found sexual pleasure from the suppression. He attempted to relive his pregenital sexual period by means of the impotence which showed in his love life and his work life. For was he not impotent in his childhood? Did he not have sexual cravings in his youth which he could not fulfill? In his youth he realized that the rival for the mother's affection was the father. In order to please the mother he must give way to the father; he must surrender the mother to the father; he must surrender all women to the father; he must prostrate himself before the father for having wronged him in his first wish to possess the mother. To be a child again! That was the wish. To be a child meant dependence, complete dependence, on the father. His poverty and misery would gain the pity of the mother. He wanted attention and affection.

In giving up the love object (mother) to the more powerful rival (father) in early childhood a feeling of inferiority is manifest. This inferiority is stressed in each instance when the triangular pattern of the family, which is constantly sought, is repeated. The feeling of inadequacy, once established, leads each impotent effort to a surrender of the love object. A feeling of hatred for the powerful father is bred which underlies each move. This feeling of hatred is suppressed, for there is also a feeling of admiration for the successful rival.

In the sadist the hate mechanism is on the surface, while the prostration before the father is suppressed. In both types in times of stress the suppression breaks forth, for the sadist frequently suicides, prostrating himself before the hated rival, and the masochist

vents his wrath cursing God the father—the one responsible for all his misery, impotence and suffering. The masochist also suicides—slowly. In both cases the regression, in an attempt to reach the rosy days of childhood, leads to destruction and death. The ways of suicide of the masochist are many. They may be hunger, or tuberculosis, starvation or gastric ulcer. In masochism, as in sadism, the hate mechanism with its underlying symbolism of red is most apparent. In both *Liliom* (3) and *Hunger* practically the only color mentioned is red.

I have assumed that hunger did not cause the irresponsible behavior of our patient. Hunger did not cause his delirium which in turn was responsible for his queer behavior. In the unconscious there was a definite goal—poverty. The hunger was incidental, a concomitant of the state of complete impotence which he was seeking. The hunger caused pain and the pleasure came from the pain. An infantile pleasure to be sure, and always the real goal was hidden from the patient. This may seem strange, yet it is better to assign a reason for madness, especially when so much proof is thrust upon us if we but take the trouble to try and understand. It is easy enough to say the man was hungry and did not know what he did. This tells us nothing. We want to know what the patient was trying to accomplish. This attitude we must always take if we are to understand the neuroses or the psychoses. An effort is always made to accomplish something. Only since Freud showed this to be true have we been able to understand this guiding principle. Our object is to find the goal which is sought, only then can we show that the goal is a false one; that in striving to relive the days of carefree youth, to hold back the hands of time, to snatch at a blissful moment, the patient is endangering the welfare of his entire organism. The gratification of certain segmental infantile cravings means retreat from reality and life. Life to the neurotic is still a cast of the old values of reality, therefore he cannot adjust himself to his surroundings. In this way we first realize that something is wrong. At times the neurotic realizes this as well, then he comes to us seeking for a better understanding of what he is trying to do. Usually he blames circumstances. But when he sees what his unconscious is trying to do, when its hidden purposes are revealed, he will make a new adjustment and meet life on a new basis. He will find himself.

COLOR SYMBOLISM

I have spoken of the underlying sadism which is always present in masochistic states. Red is a constant symbolism associated with sadism. Red appears many times in *Hunger*, more frequently by far than any other color. Of all the furniture in a room, a red chair. His love object he always sees in a red gown, a red spot in the carpet, red roses . . . always red. It might be argued that the eye defect made the red more apparent to our patient, for we are told that he was very near sighted and wore glasses. We should also remember that red might have a special affective significance to him on account of some early association. These points should be considered. Yet such overwhelming evidence is given to support the general use of red by sadists and masochists that we are led to believe it has a universal, even racial significance. Blood, force, cruelty, anger, even the punishment for all these cravings by hell-fire, always has red as the symbolic color. Fire is the most common means of purification by lustration—again the red.

The first mention of red comes when we are given a description of his barren quarters. "The only thing I had to divert myself with was a little red rocking chair, in which I used to sit in the evenings and doze and muse on all manner of things." The description of the entire room makes no mention of any other color. This mention of red gives us little clue to the value of the color for the patient.

The next reference to red gives us a better insight into the significance it held for the patient. We find him wandering about penniless, trying to pawn a blanket. He comes to the marketplace where potted plants are sold. "The heavy crimson roses—the leaves of which glowed blood-like and moist in the damp morning—made me envious, and tempted me sinfully to snatch one, and I inquired the price of them merely as an excuse to approach as near to them as possible." The blood-like leaves. He wanted to snatch one, yet it was a sin. This was his attitude toward life. He felt that to satisfy his cravings was sinful. The desire must be repressed. This was his attitude toward his love object, to his work. He would approach as near as possible, without committing the sin, make an excuse and shuffle away. This he did in every instance. All is symbolized in his attitude toward the blood red rose. Desire, sinfulness, repression and remorse. Havelock Ellis(4) tells us that the Greeks appear to have found in the rose an image of the feminine labia and that

this imagery of the rose may be traced in the poetic literature of many countries(5).

Once again we find red, this time in a dream. He falls asleep on a bench in his wanderings. He lay with his eyes open, in a state of utter absence of mind. He tries to find in fantasy what his vain search in the world of reality had failed to bring him. "I felt myself charmed away. Moreover, not a sound disturbed me. Soft darkness had hidden the whole world from my sight, and buried me in ideal rest. Only the lonely, crooning voice of silence strikes in monotonous on my ear, and the dark monsters will draw me to them when night comes, and they will bear me through strange lands where no man dwells . . . where an undreamt of grandeur awaits me, greater than that of any other man." He seeks omnipotence in his other world "where no man dwells." There he will find himself greater than any other man. That is his wish. He has found this impossible of fulfillment in the world of man, the world of reality. He seeks a world where the eternal struggle with man will no longer make him impotent. He will be the most potent for he will be the only man. He goes on through his wonder palace, in the dream ". . . And the fair one clasps my hand and, holding it, leads me through. I clasp her hand in mine; I feel the wild witchery of enchantment shiver through my blood, and I fold my arms about her, and she whispers, 'Not here; come yet farther!' and we enter a crimson room, where all is of ruby, a foaming glory, in which I faint." He is awakened from his reverie by the policeman. The rival steps between him and his love object. He cannot even attain it in a dream. The "crimson room, where all is ruby. . . ." For the first time we see the red directly associated with the attempted attainment of the love object. He has placed her in a crimson room, which he must enter to attain the object of his quest.

He tells of the policeman wakening him. "I got up at once; if he had commanded me to lie down again I would have obeyed too." His reaction was one of immediate submission, which soon turned to hatred when he recalls that the policeman had called him a "Juggins" when he told him to be off. After he has made his escape—"Suddenly I stopped in the street, stamped on the pavement and cursed loudly. What was it he called me? A 'Juggins?' I would just show him what calling me a 'Juggins' means. I turned round and ran back. I felt red hot with anger . . . ; I had become so tired that I did not feel able to proceed all the way . . . ; besides my anger had cooled down. . . . Was it not a matter of perfect

indifference to me what such a policeman said? . . . ; but he knew no better. And I found this argument satisfactory." Here we see the sequence of the ordinary masochistic attitude toward the father, hate, anger, fear, repentance, an attempt at rationalization and final prostration.

Later he is walking about his room as though he were lying awake, and yet talking in his sleep. He fantasizes his beloved one is calling to him. "Come in! As you see everything is of ruby—Ylajali! Ylajali! that swelling crimson divan! Ah how passionately she breathes. Kiss me—loved one—" Again, the red with which he has surrounded his unattainable sexual object.

We next encounter red when he is talking to a young woman who has made advances to him after she has invited him to her room. When he is at the point of winning her completely, he frustrates his own desires. He really does not want to complete them. He torments her with the sears of his soul. He wants the pity and attention his mother might have given him. He does not want the attainment of complete adult sexuality. After he has placed himself in the position of the child, he reassures her. "You are getting afraid. I *will* not, I *will* not do it. . . . I would have knelt down on the carpet for a moment—just there, upon that patch of red, at your feet." The patch of red was of enough importance to have him make a major point of it. He could not break the bond which existed between the red and his love object. Finally, when she tells him that she is still fond of him and there is a chance of his winning her, he "stepped back, rushed to the door, and went out backwards." Each time he escapes from his love object when he is on the brink of winning. For he had never completely won the mother and the pattern must be kept intact if he is to relive his infancy.

In thinking of Ylajali, the fantasy name he has given to the lady of his heart, his mental attitude is shown. "And the sun grows stronger and stronger, burns sharply in my temples, seethes fiercely and glowingly in my emaciated brain. And at last, a maddening pyre of rays flames up before my eyes; a heaven and earth in conflagration, men and beasts of fire, mountains of fire, devils of fire, an abyss, a wilderness, a hurricane, a universe in brazen ignition, a smoking, smouldering day of doom!"

The sun (the father rival) comes between him and the thoughts of his love object and the conflict rages in his brain weakened by the struggle between desire and suppression. The fire cleanses his cravings. The conflagration grows until all is consumed, the universe is destroyed—by him, and for him.

He is attempting to write in return for a loan from the "Commandor," the editor in chief of a newspaper. The "Commandor" takes the direct father rôle, as may be seen in the following: "I had, in particular, commenced a piece from which I expected great things—an allegory about fire—a profound thought upon which I intended to expend all my energy, and bring it to the 'Commandor' in payment. 'The Commandor' should see that he had helped a talent this time. . . . ; it only was a matter of waiting till the spirit moved me; and why shouldn't the spirit move me. . . . There was no longer anything the matter with me." He goes on to tell that now his quarters are more comfortable, his hands are no longer cold; he no longer suffers from hunger. Yet "it was becoming a matter of astonishment to me that I had not already finished my allegory. I couldn't understand why it was. . . ."

He wanted to please the father (imago) who had befriended him, yet before him (the successful rival) he found himself impotent. Symbolically, he had found that dainty morsel of dependence he had been seeking. The father had advanced money to him. Interesting too that he should choose fire as a basis for an allegory. We also see that his impotence was not due to physical causes, for his surroundings had improved greatly, but that it was a way of satisfying unconscious wishes.

He again speaks of the allegory. "I am sitting working at a most crucial point in this Allegory of a Conflagration in a Bookshop. . . . It was not books that were burning, it was brains, human brains; and I intended to make a perfect Bartholomew's night of these burning brains." The conflagration that was seething in his brain was what he wanted to express. Hatred and love, desire and impotency were clamoring for an expression which was cut short by the constant struggle between his infantile unconscious and his striving ego which somehow sensed that all was not well, for "I couldn't understand why it was. . . ."

While trying to work on the allegory, he gazes at a passing load of furniture, and the only color he sees is the "red painted chair with three legs. . . ." The description of the other furniture contains no mention of color. In Scandinavia this omission would mean more than in many other countries, for most of the household furniture is painted in bright colors.

While speaking to a friend on the street he sees a red dress coming towards them. "I stood the whole time and stared at the red

dress that was coming nearer up the street, and a stir thrilled through my breast, a gliding delicate dart. . . . The red dress glided up Carl Johann, and disappeared." This "red dress" proves to be Ylajali, the girl of his dreams and from whom he has retreated in reality when he had the opportunity of winning her. The friend tells that he too has known the "red dress." When this friend had first made advances to her she had rebuffed him, but he being a man who feared neither "fire nor water," asked if he might accompany her home. Not being afraid of fire and water are of interest, for since the days of antiquity fire and water have been used in lustration ceremonials for purposes of purification. Fearing neither fire nor water would mean then that he had no fear of the drastic ceremonial rites for he had no secret sin that he felt the need of atoning for.

Our patient, when he hears that the young lady has been in the company of others, feels that she has become seriously besmirched. In other words, he had had a successful rival who had carried his lady love away from him. He decides that he would not salute her if she "were to gaze straight into my eyes, and have a blood-red gown on into the bargain." (Apparently he cannot separate his love object from the dazzling red.)

Defeated, he seeks an escape from his impossible situation. He wanders to the docks. Wild thoughts surge through his head. He wonders what would happen if he were to cut the hawser mooring of one of the ships. Suppose he were suddenly to yell "Fire." He sits and stares at a barque flying the Russian flag. He sees a man at the rail with the glare of a red lantern falling upon him. He asks if he might go with the ship and is finally accepted when he tells the "captain" that he will do anything that turns up. He offers to take two watches at a stretch. It would do him good, he insists, and he could hold out just the same. Even in his flight he exhibits his masochism at every turn, his masochism and his prostration before the potent father—the captain.

SEARCH FOR COMPLETE DEPENDENCE

The craving for complete poverty is clearly shown by many passages. The attitude which he holds is the result of the craving which originates in his unconscious, the desire to be in a state of complete dependence. "God knows, thought I, if looking for employment will ever again avail me aught. The frequent repulses, half promises, and curt noes, the cherished deluded hopes, and fresh

endeavors that always resulted in nothing, had done my courage to death. . . . There was always something or another in my way. I had offered to enlist in the Fire Brigade." The red guided him on to the choice of being a fireman. Fire was always raging in his mind. Therefore, to be a fire fighter would be a good way to compensate for his problem. Complete lack of courage exudes in every introspective thought. He wonders if his seeking for employment will result in anything. In his hidden soul he does not want employment. The doubt furthers the wish. When he applied for the position of fireman he was rejected because he wore glasses. His impaired sight tended to emphasize his feeling of inferiority. He returned again without the glasses (castration) and was again refused.

"How regularly and steadily things had gone downhill with me for a long time, till in the end, I was so curiously bared of every conceivable thing. I had not even a comb left, not even a book to read, when things grew all too sad for me." The dependence must be complete, only then will he be able to return to the days when he was taken care of by someone else. In the "all too sad for me" he sorrows for himself. Sorrow means pity and we never find pity without a realization of impotence and a hatred for those to whom they attribute the impotence. His pity serves to reassure him that he has reached that state of complete impotence which he has been striving for in his regression.

A glimpse of the underlying unconscious mechanism is caught by the patient when he finds he has lost his keys. "Oh, of course, why shouldn't I lose my keys? Here I am living in a yard where there is a stable underneath and a tinker's workshop above. The door is locked at night, and no one can open it; therefore, why shouldn't I lose my keys?

"I am as wet as a dog—a little hungry—ah just ever such a little hunger, and slightly, ah, absurdly tired about my knees; therefore, why should I not lose them?" There was a purpose in losing the keys after all. Furthermore, he lost them not only to get away from his lodgings but to be allowed to sleep in the station house. He wanted to lock himself out from his last place of refuge so that he would be justified in asking the policeman (the father) for shelter. It is the same when he gets rid of the small sums of money which come to him from time to time.

He tells of a fruitless search for an old student friend from whom he should like to borrow money. He finds his friend out, gone

home for the holidays. Blank despair overcomes him and then in his speeches we may see this attitude of dependence. He gains the street, clenches his hands and shouts: "I will tell you one thing, my good Lord God, you are a bungler!" He takes a few strides, changes his attitude, folds his hands, holds his head on one side, and asks in an unctuous, sanctimonious tone of voice: "Hast thou appealed also to Him, my child?" This did not sound right so he called again, "Hast thou invoked Him, my child?" This also did not sound right. He continues the thought. "You can't play the hypocrite, you idiot! Yes, you should say, I have invoked God my Father! and you must set your words to the most piteous tune you have ever heard in your life. . . . Thus I go, drilling myself in hypocrisy; stamp impatiently in the street when I fail to succeed; rail at myself for being such a blockhead, whilst the astonished passersby turn round and stare at me." He has failed, therefore the Lord God has bungled. In other words the father made a bad job of it when he begot his son, therefore he hates the father and his bungling ways. The father is responsible for the son, therefore why not call upon him. His entire tension changes with the change in mood, the clenched hands are now folded, the head is inclined. These postural tensions are important in considering the relationship between the emotions and physiology. With a constant ambivalent conflict shifting from hatred to fear and back, it can readily be seen that various functional derangements would occur which would in turn cause organic changes.

The hypocritical attitude of supplication rankles. He realizes that he has a dual attitude and that underlying all there is an ever present hatred. Yet there is the great desire to lean on the father. This desire is prompted by a craving to return to childhood; to the mother, for after all to be in a state of dependence on the father is only to recall the relationship which formerly existed in the original triangle, the son, the mother (love object) and the father (rival). He constantly battles between the desire to overcome the father, who is a powerful father, and gain the mother. On the other hand he respects the father's power and feels inferior to him. He also realizes that it would please the mother to have him give way to the father. Another incentive to give way is that it suppresses the incestuous cravings. In this way he is indirectly gratifying a sexual impulse. His conflict becomes food for his sexuality. So he ends his speech by completely prostrating himself and calling himself a blockhead.

This dual attitude of blaming the father and calling upon him for help (support) is found in the following: "The thought of God began to occupy me. It seemed to me in the highest degree indefensible of Him to interfere every time I sought for a place, and to upset the whole thing, while all the time I was but imploring enough for a daily meal."

The submissive attitude toward the father is shown when he brings a manuscript to an editor for publication. He is hungry and penniless. The editor promises to read the article. He has thought of asking the editor for a shilling.

"There I sat. Dared I ask for a shilling? I could not get the request over my lips. This man's friendliness seemed to me beyond bounds, and I ought to know how to appreciate it. Rather die of hunger! I went. Not even when I was outside the door, and felt once more the pangs of hunger, did I repent having left the office without having asked for that shilling." He tries to rationalize his behavior, ". . . and I got downright angry with myself for the effrontery of which I had almost been guilty." He calls himself a "miserable dog" for having had the thought of daring to ask for a shilling. "I commenced to run to punish myself. . . . Goaded myself on with suppressed cries, and shrieked dumbly and furiously at myself whenever I was about to halt. . . . I was trembling over my whole body and I flung myself down on a step. 'No; stop!' I said, and, in order to torture myself rightly, I arose again and forced myself to keep standing."

A keen analysis is not required to decipher the direct self punishment or masochism in the foregoing. The reason for this self torture is however important to inquire into. His craving was to ask the editor (father) for the money. The money was to be received for a task to be done in the future. Just as the father advanced money to the son before the son is able to earn money for himself. He was only going to ask for a shilling—an amount that would be given to a child, not a substantial sum to serve an adult until he found work. Taking everything into consideration this one act of receiving the shilling from the editor under these particular circumstances would be a symbolic act which could serve as a central nucleus for the entire story concentrated behind this one point. It is like a highly overdetermined symbol in a dream. Then why did he run away from the situation and try to purify himself by torture? Because he unconsciously saw the entire sexual picture behind the symbolism of the act. He saw that the getting of the shilling was

completing the picture. It would have put him into the infantile rôle of the son to the father, of a complete realization of the position which he had been striving to attain through his dependence. It would have made him the boy who was pleasing the mother by not competing with the virile father. It was the acute problem of the conflict between the craving and the suppression. The suppression, with the aid of the self torture, conquered. He continues in this vein when he is completely fagged. "I gave myself with a nod permission to be seated, though even then I chose the most uncomfortable place on the steps." He gives himself permission, showing how the conflict has animated two selves in him, the one that wants to and the one that represses. Then as a compromise he selects the most uncomfortable place to rest. When a policeman asks him why he is sitting there he replies "For pleasure".

He goes to pawn an old blanket. The pawnbroker does not want it. He tells the pawnbroker: "No, it's clear it isn't worth anything. . . ." His doubt of himself extends to the value of his possessions; to the judgment of his actions.

A tramp once accosts him on the street asking alms. He tells him to wait for him, hurries to the pawnbroker, pawns his vest and returns with the money for the man. Can it be pity that guides his action? The only pity would be pity of self. But more important than that would be the desire to be rid of his last farthing, his last garment.

In pawning his vest he has forgotten his pencil. The pencil is of vital importance for he is to earn his living by writing and without the pencil he is impotent. Freud has shown how important is the psychology of forgetting. No doubt he unconsciously wished to forget the pencil so that he should have no chance of earning his own living. Later he returns for his pencil, for when he is confronted with reality he must retreat from the completion of his unconscious craving. Reality demands that he live and earn his own living, his infantile unconscious demands that he be dependent so the father will have to support him.

His effort to get back to a state of complete dependence is told in so many words. When he is trying to decipher the cause for his condition he asks the question: "Hath not my Heavenly Father provided for me. . . .?"

In an instance where he childishly insults an old man, tries to intimidate him, he has a feeling of remorse and wants to apologize. "I immediately wanted to go over and ask pardon for my conduct."

He feels that he must not rebel against the father. On the one hand he wants to frighten the man in an infantile sadistic way and the masochism comes into play and he wishes to apologize.

After feeling completely impotent from a bout with hunger he calls in pain: "Lord, my God and Father!" repeating the cry many times.

Once, when he is at the editor's office, hungry and penniless, as usual, he is told that the article which he had submitted some time before had not been read as yet. He apologetically says, "Oh, pray, sir, don't mention it. I quite understand—there is no hurry; in a few days, perhaps—" He bows himself out of the office without telling the editor that he has no home, that he cannot be reached. He simply retreats. He seeks a place of refuge for the night at a watch house of a fire brigade. "I ascend the steps and prepare to open a conversation with the man. He lifts his axe in salute, and waits for what I have to say. The uplifted axe, with its edge turned against me, darts like a cold slash down my nerves. I stand dumb with terror before this armed man, and draw involuntarily back. . . . To save appearance I draw my hand over my forehead as if I have forgotten something." He quails before any show of authority. He runs away from the potent father standing before him with an uplifted axe. What awakening of former punishments and former defeats must have rushed through his mind. After he has obeyed the impulse he must make things appear rational so he makes believe he has forgotten something. All of us, when we obey an unconscious impulse which may make us appear foolish, try to cover our actions by some such process of rationalization.

In order to raise a few coppers our patient hits upon the idea of selling his tie, which was ". . . a large overlapping bow which half hid my chest". He offers it to a passerby and when told that the man has no money he bids him keep the package he has made, with the words: "Keep it! keep it, you are welcome to it. There are only a few trifles in it—a bagatelle; about all I own in the world." It would seem that the motive had been to raise money, yet the impulsive action showed that it was to be rid of ". . . about all I own in the world".

The direct masochistic attitude is shown when: "I commenced once more to martyr myself, ran my forehead against lamp posts on purpose, dug my nails deep into my palms, bit my tongue with frenzy when it didn't articulate clearly, and laughed insanely each time it hurt much." This when he felt a full realization of his own failure.

His picture of the ideal powerful father and his attitude toward him is seen from a description of the "Commandor". "And so it is that he looks at close quarters, this man, whose name I had already heard in my earliest youth, and whose paper had exercised the greatest influence upon me as the years advanced? His hair is curly and his beautiful brown eyes are a little restless. He has a habit of tweaking his nose. No Scotch minister could look milder than this truculent writer, whose pen always left bleeding scars wherever it attacked. A peculiar feeling of awe and admiration comes over me in the presence of this man. The tears are on the point of coming to my eyes, and I advanced a step to tell him how heartily I appreciated him, for all he had taught me, and beg him not to hurt me; I was only a poor bungling wretch, who had had a sorry enough time of it as it was. . . ."

This then was the picture of the father imago or the father which he substituted for his own father. This father was more powerful than the original father, yet he also carried over some of the cruelty as his writing caused "bleeding scars wherever it attacked". He wished to follow the lead of this imago father for he too wished to cause scars with his writing, yet he was submissive to the man, meaning that he wished the bleeding scars to be inflicted on him.

During our patient's wanderings one evening he encounters a prostitute who asks him to go home with her. Even when she learns he has no money she insists on his going with her. He makes one excuse after another to avoid accompanying her. He finally tells her he is a pastor and bids her depart and sin no more. He feels gleeful with the thought that "she would appreciate it when she came to think over it: remember me yet in her hour of death with thankful heart." He identifies himself with the lowly street girl. Sexual contact is avoided; to please the mother genital sexuality must be suppressed. In seeking to suppress his own craving he tries to get the street girl to suppress hers. The embrace is not for him, for he has surrendered his sexuality to the powerful father. The first sexual object must be surrendered to the father and keeping the pattern intact all sexual objects are for the father.

Through an error a shop keeper gives him a crown. Hesitatingly he goes away with the money. Immediately following this he has an adventure with a girl who encourages his advances. The money he has acquired will help him in his conquest. Fears and doubts assail him. He must dispose of the money. . . . "On the way over

I got the money in readiness, held every farthing of it in my hand, bent down over the old woman's table as if I wanted something, clapped the money without further ado into her hands. I spoke not a word, turned on my heel, and went my way. . . . My empty pockets troubled me no longer; it was simply a delightful feeling to be cleaned out."

The principal object was to be rid of the money. The entire argument that he did it to ease his conscience, for the reasons given, is invalid. No more can the statement that he got rid of the money in order to do a good deed to the old woman cake vendor be considered as more than a rationalization of his apparently senseless act. The only value this point would have would be a symbolic one of pleasing the cake woman, who should then be considered as a mother substitute. The real reason was that he wanted to be less likely to win the love of his newly found female companion. He wished to be less potent—to be more dependent on the father. If this were the only occasion that could be cited where he disposed of what money he had, then we should examine the evidence with more care, but in every instance where money is acquired the same compulsion to be rid of it is shown.

An accident occurs wherein a baker's wagon crushes his foot. His abject attitude is again seen. "After all it was no mortal blow; . . . The worst thing was that my shoe was crushed to pieces; the sole was torn loose at the toe. . . . Well, it wasn't intentional on either side; it was not the man's purpose to make things worse for me than they were; he looked much concerned about it. It was quite certain that if I begged him for a piece of bread out of his cart he would have given it to me." Yet he slinks away without the bread. His mentioning that the accident was not intentional on "either side" is a defense mechanism to cover the unconscious intention of his own.

The complete prostration which reaches the point of a self crucifixion posture we see in his accidental meeting with the "Commandor". "I take a step farther from the wall in order to make him notice me. I do not do it to awake his compassion, but to mortify myself, place myself as it were on the pillory. I could have flung myself down on the street and begged him to walk over me, tread on my face."

With the prostration before the father we find a constant underlying blame which is replaced by hatred at critical periods. First the feeling of inferiority, nervous instability, is blamed on the

father—the creator. "The Lord stuck His finger in the net of my nerves—yea, verily in a desultory fashion—and brought slight disorder among the threads. And the Lord withdrew His finger, and there were fibres and delicate root like filaments adhering to the finger, and they were the nerve threads of the filaments. And there was a gaping hole after the finger, which was God's finger, and a wound in my brain in the track of God's finger. But when God had touched me with His finger, He let me be . . . and let me depart with the gaping hole."

Blame and hatred are shown toward the father who created carelessly, "in a desultory fashion", and injured his nervous mechanism with his finger (penis). He inserted the penis and left a gaping hole (vagina) and then paid little attention to him but let him go his way in peace. Left him to take care of himself instead of looking after him.

This feeling of neglect he further shows: "And up in Heaven God Almighty sat and kept a watchful eye on me, and took heed that my destruction proceeded in accordance with all the rules of art. . . ."

The rage against the father is summed up in a grand climax when he shrieks, shakes his fist and calls to Heaven: ". . . yell God's name hoarsely, and bend my fingers like claws, with ill suppressed fury. . . ."

"I tell you, Heaven's Holy Ball, you don't exist; but that, if you did I would curse you so that your heaven would quiver with the fire of Hell! I tell you I have offered you my service, and you repulsed me; and I turn my back on you for all eternity, because you did not know your time of visitation. . . . I would rather be a bondsman in hell than a freedman in your mansions! I tell you I am filled with a blissful contempt for your divine paltriness; and I choose the abyss of destruction for a perpetual resort, where the devils Judas and Pharaoh are cast down!"

"I tell you, you have used force against me, and you know not, you omniscient nullity, that I never bend in opposition. I tell you every cell in my body, every power of my soul, gasps to mock you, you Gracious Monster on High. . . . I tell you I would scoff you on the day of doom and curse the teeth out of my mouth for the sake of your Deity's boundless miserableness! I tell you from this hour I renounce all thy works and all thy pomps . . . I bid you farewell . . . I am silent and turn my back on you and go my way. . . ." Here we see the sadism breaking through, for a

moment, and then the suppression again comes to the fore and our patient is "quiet" and submissive again. Once more holding back the healthy protest and trying to complete the childhood picture.

SUICIDE IN SADOMASOCHISM

Every suicide is a potential murderer. This explains the frequency of suicide or suicidal attempts in sadistic or masochistic states. Suicide is an escape from the world of reality. It offers complete escape. The continual self destruction found in masochists is a type of slow suicide. The efficacy of the suppression which is ever on guard may be tested by the number of times the underlying sadism breaks through. The sadist will suicide at one fell swoop, while the masochist is more likely to resort to the slower process of self destruction through privation or by inviting some disease to take foothold and flourish.

In *Hunger* the desire for death and thoughts of suicide are frequent. Our patient has been sent on his way by a policeman, he is hungry and longs for a little brown loaf. "I was bitterly hungry; wished myself dead and buried; I got maudlin, and wept." This is the typical masochistic reaction with the final breakdown and submission.

Another time a realization of his condition comes to him when he says: "You fool, you have already begun to die!" Again he thinks: "Thou good God, what a miserable plight I have come to! I was so heartily tired and weary of all my miserable life that I did not find it worth the trouble of fighting any longer to preserve it." And in this same strain he continues: "Lord, if the whole thing would come to an end now, I would heartily, gladly die!" The manner in which he would die is of interest, for it carries out the picture of submission, complete prostration in every detail. "I would, for that matter, have willingly laid myself down flat in the street to die." This corresponds with his desire to have the "Commandor" walk upon him when he would prostrate himself before him.

A realization of our patient's impotence comes to him when: "With steadily increasing fury, grinding my teeth under the consciousness of my impotence, with tears and oaths I raged on, without looking at the people who passed me by." The struggle is shown between the "tears", representing masochism, and "oaths", the sadism.

COMPENSATORY MECHANISM

There are many methods employed by the neurotic in an attempt to augment his own omnipotence. One of the most common is the depreciation of others. The following example is seen in *Hunger*: "In order to console myself—to indemnify myself in some measure—I take to picking all possible faults in the people who glide by. I shrug my shoulders contemptuously and look slightly at them according as they pass. These easily pleased, confectionery eating students, who fancy they are sowing their wild oats in truly Continental style if they tickle a sempstress under the ribs;" He goes on to show the low plane on which these passersby have placed sexuality. He, on the other hand, has kept away from sexuality, therefore placing himself on a higher level. He does not realize that he is still trying to please the mother.

He continues this type of reasoning when he is planning a story about a lowly woman who is so "wonderfully shameless, repulsive and deformed", in other words, someone lower than himself that he can look down upon.

EXHIBITIONISM

In sadomasochistic states we should expect to find other infantile characteristics. One of the most common of these is exhibitionism in one or more of its various forms. Children learn at an early age that they can attract attention by being naughty, by causing pain. *Hunger* shows an example when the patient follows a woman and annoys her. "Suddenly my thoughts, as if whimsically inspired, take a singular direction. I feel myself seized with an odd desire to make this lady afraid; to follow her, and annoy her in some way. . . . I was fully conscious that I was playing a mad prank without being able to stop myself. . . . I made the most idiotic grimaces behind the lady's back and coughed frantically as I passed her by. . . . I felt her eyes on my back, and involuntarily put down my head in shame . . . a wonderful feeling stole over me of being far, far away in other places. . . . I hugged myself with delight at her confusion; the irresolute perplexity in her eyes positively fascinates me. . . ." When she is near him "a name with a gliding, nervous sound—Ylajali!" comes to his lips.

He was conscious of his "mad prank" yet the compulsion for doing it he could not explain. The acts are crowded with unconsciously recalled infantile repetitions. The "Ylajali" goes back to the early senseless sounds he made in the days he was learning to

talk. The grimaces also go back to early childhood memories. He employs all of the little tricks which he found successful in attracting his mother's attention. He was far, far away, back through the unconscious in the days of early childhood.

In another instance he tries to attract the attention of a servant through having her pity him. "I purposely thrust out my chest to attract her attention to the pin that held my coat together."

Again he torments a woman when he is wooing her, unconsciously wishing of course to imperil his chances of completely winning her. "I could see well that I tormented her, and I had no wish to torment her—but did it, all the same."

CASTRATION

Our patient tries to secure the recall of an infantile pattern through impotence. If he were castrated then he would no longer need to wear himself threadbare in the continual struggle.

"I stuck my forefinger in my mouth, and took to sucking it. Something stirred in my brain, a thought that bored its way in there—a stark mad notion.

"Supposing I were to take a bite? And without a moment's reflection I shut my eyes, and clenched my teeth upon it.

"A little blood trickled from it, and I licked it as it came. . . . This poor thin finger looked so utterly pitiable."

He took to sucking his finger while he was hungry. This is an act of early infancy unconsciously recalled through his hunger. The finger plays the rôle of the nipple of the mother's breast. He was seeking nourishment from the mother, but no food came. The finger also represents the phallus and the attempt to bite it off is an act of castration. The phallus among primitive peoples is always a symbol of potency. This potency is not limited to the procreative faculties of man but is used to represent fertility in every phase where it may concern the welfare of the tribe; the catch of fish; successful hunting, or plentiful rain and crops. It is significant that it was the forefinger which he took to sucking for in writing he would be more hampered if the forefinger were injured or destroyed. So we can look upon this act as a highly overdetermined symbolic one starting with the wish to return to the suckling stage, and then converted into a castration, sexual and in regard to his work life.

At the end of the story, when the struggle becomes too much for our patient he boards a vessel bound for a foreign country. He seeks to leave the mother country which paid little heed to his cries

for attention. He attempts to break the bond that tied him to the mother. The reality in the mother country would not conform with his world of fantasy.

We can only hope that our patient will soon grow up and have a more adult concept of life; that he will be able to understand himself and what his cravings are; that he will realize that he has been a slave to his unconscious wishes; that he will become aware that in his attempt to relive the past he is unable to live in the present or future; that he cannot find peace and happiness in life unless he assume an adult attitude toward his obligations; that he cannot live successfully by being dependent on the father. Analysis would quickly show him what he was doing and trying to do. Experience might do the same thing, but by a long, circuitous and often painful route. Some refuse the short cut. Their infantile unconscious cravings bring too much resistance to the surface to allow them to take any of the advantages which have been gathered from the study of human behavior.

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CRITICAL REVIEW

FRAZER'S FOLK-LORE IN THE OLD TESTAMENT.¹

[A Brief Study of the Material and Methods of Thought of the Individual Unconscious in the Light of Comparative Studies of the Folk-Lore of the Peoples and Races of the Earth.]

BY LOUISE BRINK.

Psychoanalysis has freely acknowledged its debt to the works of Sir James George Frazer. It has long accepted them as a part of the necessary equipment for its own task. For psychoanalysis is grounded upon the principle of the preservation of the past. Its field of work is first and foremost with the material of the past which is stored in the unconscious of the individual. Yet for this very reason it is compelled to investigate continually the past of the race of which the individual forms a component part.

We know already how this past is manifested in relics of earlier beliefs, in ceremonies and customs to be found all over the face of the earth as well as in the products of mythology or of the literary or other creative activity of our own as of any age. These all arise out of the undying unconscious of the race. The individual's past is preserved in large part in definite unconscious memories. The experiences of the race reappear in the individual at least in the tendencies that run through his personality. It may be believed that they are perhaps present as vague but actual presentations of a remote experience or that they appear more specifically but with meaning obscured in an occasional particular manifestation to consciousness. Racial tendencies still form wellsprings of action and they certainly influence modern thought. In any case a knowledge of the wider setting of the racial psychic life is necessary to the full understanding of any personality and the complete control of its forces. Frazer's works have taught us how these tendencies and experiences of the race which are found repeated in the individual may be studied in the mental products of

¹ Folk-Lore in the Old Testament. Studies in Comparative Religion, Legend and Law. By Sir James George Frazer, Hon. D.C.L., Oxford; Hon. LL.D., Glasgow; Hon. Litt.D., Durham Fellow of Trinity College, Cambridge. In three volumes. Macmillan and Co., London, 1919.

the past in those relics which he has presented lavishly for our instruction.

These products of psychic evolution which represent all ages of human history and which come to light therefore in analysis of the individual unconscious represent the standards of value, objects of desire, ways of feeling and thinking not compatible with present day conscious standards. Today their indirect indications are manifest in the inhibitions and stoppages that occur to prevent their disturbing entrance into consciousness or in the distorted forms in which they contrive to break through. As the anthropologist gathers them they are sometimes concretely in evidence in periods when they could be brought into external conscious activity being not yet relegated through social repression to the obscurity of the unconscious. Even in the past they are found undergoing repression and distortion as they gradually submit to the repressing forces of altering conscious standards. But repression at any time can be endured only with the aid of symbolization by which the force of the unconscious impulses can obtain some permitted because disguised release. As conscious standards change these symbolizations must alter in order to accommodate themselves to new requirements, that is bend themselves to a compromise between the original impulse which is unchanging and the more refined standards of expression which consciousness is setting up. The gradual process of resymbolization and that of the growing repression and of the distortion which resymbolization serves are in evidence in these studies of society at its varying past levels.

It is moreover true that at the present time we have come to a period when repression has become so much more severe than ever that even resymbolization cannot work unaided to make bearable the conflict between the conscious and the unconscious forces. It is necessary to reevaluate the rationalizations which consciousness has made in its failure to understand unconscious meanings. This must be done through a study of unconscious impulses and the method by which they have acted when their action was less hampered. The progressive alterations which such activity has undergone in its gradual submission to changing cultural standards must also be investigated. Ignorance of the meaning of these forces results in the blind repression which works mental disaster. It makes inaccessible for useful work deep racial values with which society and the individual can but ill dispense. Comparative racial

psychology has therefore a practical function at which to assist in releasing so much inhibited dynamic value. Inhibitions enough are found at any age of the world with resulting mistakes of thought and action sufficiently ludicrous or distressing. Untrained exercise of the forces of the psychic life have given rise to such inhibitions and gone on strengthening them. Thus the individual of today, to say nothing of society as a whole, is still so enclosed in this vicious psychic circle that nothing but good can come from any more thorough investigation of these phenomena in earlier periods of racial endeavor after self expression. Not repressions and distortions alone should be the object of discovery but beneath these the very dynamic sources of all successful expression by which man has fulfilled his own existence and produced his civilization.

All studies of folklore, custom, myth, fairy tale, religion, bring such enlightenment. All such testimony accords startlingly with the findings of psychoanalysis of the individual. Yet no other writer has gathered together so completely such material nor handled it with so much hospitable interest as has Frazer. His writing of books is the throwing open to his readers of vast storehouses of facts which it has been his life task to collect. The facts are presented as forming no crude unsorted product that in its heterogeneous mass would dismay the most patient psychologist. Instead they represent the gradually accruing possession of a mind distinguished by a deep appreciation of human values no matter in what form they first appear together with an ability to discover those underlying meanings which give them coordination. The writer's attitude is marked by a keenness of comparative judgment and the restraint of a broad intellect which withholds premature conclusion. Dogmatic statement is never a part of this writer's function. Here and there he permits himself a guarded freedom of expression of his own prospective vision or of some interpretation that has attached itself to his material as this has been assimilated and given forth again by his fertile mind. But that is all.

There is also a reverent regard for the products which have arisen at various cultural periods out of the background of heterogeneous human material. This results not only from the wide genetic concept in which the author's studies find place but also from his more specific realization of the service which any such systematic development has been to some particular age or group of mankind. This does not prevent him from equal freedom how-

ever in recognizing the hindrance which any such fixed product may have thrown into the way of progress. This reverent evaluation of particular cultural products is peculiarly in evidence in these volumes which have as their starting point as well as their unifying theme the study of certain of the important features of the Hebrew religion as manifested in the Old Testament. These features are of course studied as elements of folklore, manifestations of the primitive affective type of thinking which prevailed under the codified interpretations of the Priestly Cult in the more advanced stages of the Hebrew religion. Not that this more advanced rationalized form of the later cult is disregarded as in itself a manifestation of mental activity. It receives its own attention later as a product of the more loosely distributed material lying underneath to which, as the outgrowth, it in turn must be referred for complete interpretation.

The modesty of the true scholar, always characteristic of this writer, is conspicuous here as he confronts the task of investigation he has set himself and the vast material which offers itself for the performance of the task. He relates in this spirit that he started with a simpler aim but, as in "The Golden Bough," he has been led into wider and wider fields of inquiry which give a new perspective to the central theme with which he started. This slips back into a humbler place as only one among many related phenomena. It is this experience of the writer himself together with the attitude out of which it arises that gives his works such a peculiarly wholesome effect upon the intellect and the emotions and trains them to a more truly adjustable relationship to the extensive world of facts.

It was the reviewer's privilege some years ago to make a brief study of the volumes of "The Golden Bough"² in order to discover some of the psychological facts to be drawn from those studies of folklore that some of the points of contact between such larger comparative studies and the psychoanalysis of the individual mind might be emphasized. There were lines of primitive thought to be followed which were significant in individual development or in the disturbances of such development which manifest themselves in the individual psychic life. The latter of course is the foremost interest of the psychoanalyst. Yet this leads him at once into the general appreciation of the facts examined. He recognizes the

² PSYCHOANALYTIC REVIEW, III, No. 1. 43.

further implication of such facts with their interest in relation to universal psychic development and to the variety of cultural products which result in the course of such development.

These later volumes of Frazer, whom we may well assert to be a chief authority for the psychoanalyst's external material, have tempted to the same sort of study in order to discover further such enlightening comparative values in this collection of folklore. They too should grant a deeper estimate of the persistent prevalence still of primitive thinking and primitive behavior in the midst of boasted present day thought and activity. They should help in the understanding of the gradual evolutionary development of the primitive ways over into religious belief and customs as well as into other cultural products. At the same time they should clear the vision of those false rationalizations which have only covered over the simpler way of thinking which lies nearer to the true affective life of man. Religion like other products of culture should then be better appraised both as to its past historical value and for further utilization or for rejection in favor of something better suited to the needs of progress. The analysis of these volumes must of necessity be no more than brief suggestion but it is hoped that as often as possible it will give incentive to an actual acquaintance with the books themselves.

The material of these volumes, even that most technically treated, is richly interwoven everywhere with that literary grace without which Frazer never writes and which makes the reading of these volumes of unfailing enjoyment. The nature of the central theme has lent a special measure of all those high literary qualities we already know from the author's hand. This is due to the very complete scholarly elaboration of the material, particularly evidenced in the extensive chapter on the Great Flood. It is due also to the inspired spirit of a writer who values the humblest human source of such inspiration and yet feels the capabilities of elevation to which the human race, purging itself from the "crudities recorded alike in sacred and profane literature," may in time attain. One feels also that it owes much to the maturing of this human interest which the writer has attained through so many years of sympathetic contemplation of human effort in its lowliest as in its higher forms, with its conflicts, its weaknesses, its humble successes written on the wide page of the earth's inhabited surface. Frazer might well claim for himself that poetic sympathy which he

states as an essential qualification for the student of folklore: "The student may learn much from the poets, who perceive by intuition what most of us have to learn by a laborious collection of facts. Indeed, without some touch of poetic fancy, it is hardly possible to enter into the heart of the people. A frigid rationalist will knock in vain at the magic rose-wreathed portal of fairyland. The porter will not open to Mr. Gradgrind." Frazer's understanding enters the heart of the darkest savage to find there the same essence which lies in the highest product of culture.

Frazer's own language finds a kindred tone with that of the Old Testament. The reader is quickened again to a too often lost or perhaps never known appreciation of the psychic realities which lie hidden in the Old Testament itself. The author's manner of retelling the Bible stories releases them from the too great compression which time with its rationalizing pen has put upon them. Scenes and events of the past, like their settings in a nature which has remained unchanged, return again vivid from his hand. For whether Frazer describes those natural scenes which he himself has visited or those which he reports from the eyes of another, or whether he transports his readers to a remote past, there is always that warm radiance of a reality that lives and breathes again. Then once more if one must descend with Frazer into the dark, the often stagnant depths of the human psyche, one may share also his marvelous power of ambivalent compensation for such sojourn. For there is abundant opportunity to cleanse the mind as one renews the aspiration in the clearer heights where humanity manifests its nobler trends. The Old Testament points the way out of the depths into something broader, higher, progressively developing toward a more effectively united humanity. The reader may tarry on many a plain of legend, history, poetry on the way toward this still receding goal. The writer however never fails to maintain his footing in the subsoil out of which all such higher flower and fruitage arise and to which they always remain attached. For that reason to be in his company under his instruction is to continue in a territory well worthy of study whether in the deeper exploration or traversing the higher planes. A few pages of closer analysis of the author's material therefore will not form an unprofitable task.

Interest in comparative study is at once aroused when Frazer introduces us at the start to the discrepancies apparent in the Old Testament chronicles and explains the reason for these. One nar-

rative is that based upon a document which reproduced the naïve and picturesque characteristics of the traditional telling of tales. It retains "many features redolent of primitive simplicity." The other later narrative was constructed by the Priestly Cult which took pains to eliminate these more affective features with the result that the recorded facts were reduced almost to abstractions. This fitted them to a preformed conception of Deity which had become codified as orthodox. In other words there is here a well preserved historical instance of the two types of thinking which have constantly to be considered in analyzing an individual or in estimating any social product from its psychic point of view. These are the primitive affective type and the rationalized form into which thought is compressed by the intellect. This latter type often defeats its really useful purpose. It adheres so closely to preconceived notions that have grown out of the original affective content that they are utilized to conceal or deny their source. Differently stated there is here the contrast between the freer uncritical display of unconscious material and the directed but far too contracted thought of consciousness which results in misleading distortion.

Frazer's first chapter shows the affective infantile type of thought as it is seen in full flower in the opening chapters of Genesis. The narrative manifests the simplicity and yet the confused waywardness of phantasy. There is not wanting even the primitively intellectual effort after some sort of orderly arrangement. It is the attempt at rationalization in a psychic stage hardly yet aware of its need for rationalizing explanation. This gives these accounts from Genesis as well as those other folk tales which Frazer has brought into comparison with them that "charming naïvety" of which he speaks. It admits a trickle of gaiety along with the "vein of sadness and pessimism running under the brightly coloured picture of life in the age of innocence, which the great Jehovistic [the folklore] artist has painted for us." Is not this already a strikingly true picture of the unconscious phantasy life? For this has its apparently irrelevant disconnectedness of material, its bizarre collection of matter dominated by the whimsical humor and yet somber with the sorrowful perplexity with which the unconscious material rises into conscious perception. In the unconscious realm lie just such conflicting contrasts of vital wishes, such gropings after satisfaction as appear in this early period of society. There is the store of less than half understood gleanings from past ex-

perience, confused interpretations of the clash between inner intensity of wish and unsuccessful attempts to bring this to realization in the outer world.

All this has arisen in periods when the affective psychic life was quite unilluminated or yet only darkly so by intellect. It is therefore kept under repression in the unconscious to haunt obscurely the later clearer developments and so to disturb the superficial satisfaction of the reasoning part of the mind. This is repeated likewise in the consciously lived experience of the child where conscious experience is still less clearly separated from the larger unconscious realm of affect than with the adult. The same imperfect attempts at reasoning are present with the child as with the more primitive peoples, the same affective tones where gaiety and hopefulness are intermingled with sadness and pessimism. The infantile type of adult, the psychoneurotic, manifests the same thing. So too the author finds it here among these children of the race, peoples of varying cultural growth with whom he busies himself in gathering his comparative material. This infancy of thought and feeling lie in fact beneath the most civilized portions of the entire race. These studies bring us deeper into the meaning of these interwoven feeling trends and their blending with intellect. They show the confused attempts to adjust the affective needs to the objective facts of reality and to define the experience which arises out of this.

Most conspicuous in the tales of the creation of man gathered from many lands to be attached to the familiar Genesis story is the prevalence everywhere of the conception that man was made out of clay. The mind must be disabused for a while of the modern practical application of that principle whereby clay has been a consciously chosen substance for the directed constructive work, for example, of the kindergarten. To be sure no other plastic substance lies so easily within reach of the outdoor child of today nor of the simple savage of yesterday in his surroundings. Yet it is not too much in the light of dreams and of folk legends to believe that the clay or earth has a still deeper significance, at least to the racial child whose beliefs embody a sense of close dependence upon the fruitfulness of the earth or of its ground to supply his needs. That is the earth's reproductive power serves to nourish him. This opinion would be strengthened by the vital sense of the motherhood of the earth which constantly breaks through myth and ancient

religion. Frazer brings forward a suggestion of an unconscious association, felt rather than defined, in a linguistic foundation to the "dust of the ground" theory of first creation. He tells us that in the Hebrew language "the word for 'ground' (adamah) is in form the feminine of the word for 'man' (adam)." Has the growth of language along with the expression of religious myth, assisted later by formulated belief, preserved this unconscious association of the source of life from the woman's body and at the same time from the earth?

Dream work reveals continually another element deeply ingrained in the psyche within the confusion of infantile phantasy. This associates the earth with the woman's or mother's body in yet another way. Feces form a product of the child's body upon which his attention centers as a first visible product of his productive powers. The early thought of the race too sets a vital store upon this substance as it does upon other products of the bodily metabolism. It is natural therefore that to the crude mind of child or savage the more specific reproductive and birth process should become confused with this other earlier and more obvious productive experience. This interest in feces may appear in direct form or frequently as seen through dream symbolism it may be projected out upon clay or mud. In either form as well as in other symbolic projection it is found continually through psychoanalysis as a fertile source for phantasy occupation creating difficulty in the way of psychic development to higher levels of interest. Its activity is found to underlie also the otherwise inexplicable dirt phobias with their attendant cleanliness ceremonials which perplex physicians and render the lives of psychoneurotics a burden to themselves and their neighbors.

It is found in these studies that man in his savage beliefs had also to reckon with the dirtiness of his imagined origin and in some degree to turn in revolt from it even while he admitted it in his cosmogony. One instance is given in which this similarity of earth and bodily product seems to have been displaced over upon the skin area, which is perhaps a few steps in advance in cultural thought. A certain being rubs his skin so much in his marvelous habit of cleanliness that the scurf rubbed off is first constructed into earth and then fashioned into beings like himself. It looks as if a masturbatory phantasy had had some share in producing the creation theory in this form. Again we come upon a condensation of elements of

phantasy interest belonging to various libido areas but with emphasis upon man's "dirt" complex in its association with his own body. While God was away getting the soul for man's clay body the devil so befouled the body with spittle that God "despaired of ever cleaning the mess and saw himself reduced to the painful necessity of turning the body outside in. That is why a man's inside is now so dirty."

Sweating has its part in the perfecting of clay bodies. So does the blowing in of breath with which the scriptures have long made us familiar. The frequency of red clay as the chosen substance also suggests the association of blood in the imagined creation process which is more plainly stated in a Babylonian myth of the creation of men from the paste made by the blood of the decapitated god Bel mixed with earth. There is abundant testimony, however varied in different parts of the earth, that the early attempts to explain the origin of man confusedly assumed participation of the different functional elements of the body in that body's first production. There is that confused affective appreciation of these elements which is found to exist in the mind of the child of today. There is also a varied symbolic repetition of human form and function with an emphasis upon the symbolism which expresses the ever present sexual interest.

The confusion of imagination passes over in some degree into attempt at intellectual explanation when there appear rudiments of a later more complete evolutionary theory. This is crude, simple in its science while still complicated in its imaginary features. It too is rich in its symbolism. So likewise are the legends of the other type, those that cling to the more completely anthropomorphic form of creation, the conception of an omnipotent power which with its hands or by mighty fiat creates directly from the given crude elements. Another feature which too foreshadows a scientific evolutionary theory gives a distinct element characteristic of childish and primitive thought. It is the admission of animals to an important part in the events which concern human beings. This indicates a probable close relationship to animals at least in imagination if not in actual experience. It represents also a lack of discrimination between the self and the environment which too is characteristic of these earlier ages of thought. In the legends of creation animals have the place of active agents or render significant aid to the deity.

The dexterous simplicity of statement which marks the Genesis narrative, associated as it is with striking contradiction and puzzling condensation of statement, points unmistakably to the mechanisms of the dream, which it is to be remembered are the mechanisms of a primitively thinking unconscious. The expression of the dream is a form of compromise with awakening reason. This mechanism is employed also in the Biblical narrative to produce a compromise form of expression for an emotional life too great for the adequate utterance of an intellectual stage far below even our imperfect degree of intellectual mentality. It serves also to conceal elements the emotional value of which would be disturbed did they attain distinct expression. Frazer's method of working upon this material corresponds in turn to that of dream analysis. By a method of "free association" he has gathered together the illustrative material which belongs likewise to this grade of thought. Only his gleaning has been not from the individual psyche as in the case of the psychoanalyst but from the wide world. In this manner he fills up gaps in the story and at the same time breaks up the condensation of the Biblical statements into their prismatic elements. This renders the affective coloring of the various parts more distinct and gives explanation to the whole.

The story of the temptation by the serpent for example is so simple as it stands in its highly condensed form that it is almost without point. By association it resolves itself into a widespread belief in the perversion of an important message sent by the creator or other supreme being to his creatures or his human subjects as the case may be. Students of Scripture have sought to reduce the puzzle of the serpent to a rational theory by simply assuming it to be the prototype of all that is evil and opposed to God's commands or his schemes. They here sought to deal thus with the still more perplexing inconsistencies of statement in regard to the trees in the Garden of Eden with the interdict concerning one and the tacit permission regarding the other. The early priestly redactors of the story had left this part of it standing like those apparently unmeaning dream features which appear in the manifest content as if only intruding there with a stupid irrelevance. Here the apparent meaning of the trees, as Frazer points out, accords neither with the otherwise kindly intent of the deity nor does there appear any reason why the serpent should have dealt maliciously with the woman. The comparative work performs the same function as the

assembling of the latent content of the dream to fill in the gaps with the result of a consistent picture in accordance with the early belief of mankind.

Already the problem pressed upon man to solve the irreconcilable contrast between life with man's love for it and the inescapable fact of death. Early thought was apparently kept busy explaining how such a state of things came about. Man grudgingly envied the serpent and other creatures which gave what seemed indubitable evidence of perpetual renewal of life by the sloughing of the skin or other mortal habiliment in order to acquire a perennially new one. He then projected his envy over upon the more fortunate creature until there grew up a host of tales of the maliciously envious animal. This evil creature in the Biblical story is the serpent sent by the creator to man with a message which gives the latter the choice of life or death. Man is not so stupid as to choose death of his own accord but the envious messenger succeeds in perverting the message or otherwise gaining possession of its benefit. Man is left to perish in due time under the curse of death while the messenger enjoys the immortality it has appropriated. The two trees are related to this treacherous dealing. The choice given to the first parents lay in the trees but it was here that the serpent so slyly acquitted himself that he beguiled the man and woman to eat of the wrong tree while he himself partook of the one the benevolent deity had designed for their everlasting preservation. Frazer likens the redactor, we might say, to the dream censor for he says that that writer has removed what would have been a "stone of offence from the path of the faithful," that is the alleged immortality of the serpent "by the simple process of blotting out the incident entirely from the legend," leaving a "yawning gap" which has surely made trouble for the commentators. Frazer's simple statement of the restoration through his comparative work is worthy of attention: "If my interpretation of the story is right, it has been left for the comparative method, after thousands of years, to supply the blank in the ancient canvas, and to restore in all their primitive crudity, the gay barbaric colours which the skillful hand of the Hebrew artist had softened or effaced."

The Old Testament narratives furnish abundant examples of this effort of reason to hasten along with a ready explanation merely leaving out of the question what it cannot thus explain. The "barbaric colours" of past thinking, whether underlying the sacred

narrative or reappearing from the unconscious today in the language of the dream, have given reason much trouble in conforming them to a rigid system of morals. Frazer has released the mark of Cain also from the obscurities put upon its meaning by moral abstractions belonging to a later period of society. He rejects even Robinson Smith's theory that Cain's mark was a mere tribal mark. In altering the common conception of the mark, as a protection against human assailants, he exonerates the deity from the inconsistency of assuming the existence of other inhabitants when as yet there was only the original family of Adam and Eve. Frazer forgot however to account in such a case for Cain's range of choice of a wife. But it is needless to quarrel with our kindly author when he attempts to smooth the thorny path which the rationalistic writer of the Scriptures made for himself and his followers.

The evidence adduced in regard to the saving mark brings before the student of the unconscious examples of those projection forms, visualizations of earthly and of bodily substances with which the unconscious is well stocked. It is the ghost of the murdered man not the members of an enraged society that pursue the unfortunate Cain, victim of his own impetuosity. A society that believed in such a ghostly form of vengeance would have been hardly high enough yet in its development to have reached the elaborated sense of responsibility and of personal sin which the sacred writer assumes. A murderer of such an earlier grade of society obliged to wear a mark for his own protection may have done service as a warrior or by otherwise removing a common enemy. A sense of fear is sufficient to demand a protection against revenge on the part of the ghost of the murdered man. This ghost has not even reached the stage of a devitalized diaphanous conception. It is the actual blood which takes on a mouth of vengeful shrieking. The close association of this form of protest with the horror stricken Earth which must receive the blood of the slain is rich in suggestion. Behind the fact of the earth as an offended deity is probably the simpler conception of the mother, love to whom is the deepest source of brother rivalry we know. This chapter stimulates comparison with the material of individual dreams and the conflicts which they represent. The conscious thought of an earlier period could give the various elements of this conflict concrete expression. Frazer reminds us further how conscious ideals are also served since the putting of conflicts, fears, through the "aid of

superstitious terror' out into concrete expression has aided in the building up of the framework of respect for human life. So we find here illustration of that growth of a sense of sin out of this first superstitious terror and the building up of social reactions to the sense of sin which Freud³ has elaborated for us.

The chapter on the Great Flood is rich with many a gleam of the ceaseless movement of the human psyche as it has found its way through the bewilderments of environment and struggled to express the outreachings of its own impulses. The attempt to do justice to this chapter from a literary or a full scientific point of view would be an unnecessary presumption. It forms an extended treatise which contains its own eloquent comment. One cannot stop with reading it once. Aside from its scientific value, psychological or otherwise, it presents a rare literary feast both in the wealth of ordered material gathered into its space and in the manner of its telling. The chapter is a very long one being developed from the annual Huxley lecture delivered by the author in 1916. The reader is caught in the spell of a writer whose consecutive arrangement of so vast a material as here covers the flood legends of the entire world flows easily out of his familiar grasp of his subject matter. But one becomes not only a participant in this facile flow of material in the order of its presentation. The same ready familiarity of the writer with the matter in hand makes each incident of the tales of so much more convincing power as a genuine revelation of the inner psychic activity which has created them.

Frazer furthermore sets a stimulating example to the psychological student of anthropology in his broad attitude toward vexing questions and in his generous manner of meeting them. Questions which harass other writers to the point sometimes of more than intellectual animosity sink quietly here into the unobstructed flow of the author's wise patience with which he faces the vastness and the contradictoriness of the material incessantly cast up by the heaving sea of human experience. To Frazer's mind there is no need to press the theory of diffusion of flood legends out from one original source to the exclusion of a theory of independent origins of similar legends. He finds no incompatibility in accepting both forms of activity for the production and dissemination of this as of any other human product. The broad statement of his position forms

³ Totem and Taboo, New York, 1918.

a worthy model for psychologist and for anthropologist alike. So also does his presentation of other apparent discrepancies in the propagation of myths, in particular as regards these flood myths. One may read therefore with a good deal of profitable discipline his summarizing of the probability of the origin of these myths, the probable background in actual natural event or in the phantasy of man seeking explanation for conditions which he could not understand. Often, he reminds us, and this has been true especially in comparatively modern times with reference to the Biblical story, the wish to believe has proved the stubborn misinterpreter of facts or has actually drawn the blind before them.

The psychoanalyst however whose work touches constantly upon the myth making qualities of the individual mind finds in this chapter much of a specially kindling interest. His attention is caught by the many individual spots in which the psychic activity manifests itself in a profusion of details faithfully recorded by the writer. Frazer touches only in a general way upon the affective side of mental activity which instigates man to create myths in regard to his environment. Yet much may be read here of that expression of inner interest projected out upon environmental conditions. One can see in the fact that there are localities where flood legends do not exist that these inner impulses without doubt are determined in their outer form by actual occurrences or natural conformations, which the writer here explains as a background to the legends and myths. Yet subjectively they stand also for interests universal to the human mind.

The conventional number symbolisms in which humanity has always expressed itself unconsciously are found here running in more or less well grooved channels. Sometimes a reference can be detected to some outward feature but this is by far insufficient to account for the reappearance again and again of the number seven in these tales, of five as a number of evident importance, of three. These are all suggestive of a fixed meaning lying deeper than conscious psychology and of an importance no less significant to the deeper impulses seeking for expression than they are obscure to superficial interpretation. Their regularity of appearance together with the lack of conscious explanation are evidence of their deep and permanent embedment in the psyche as symbolic forms too ancient to be easily brought to external understanding. Interesting testimony might be obtained as to their significance merely from a

comparative association of their use throughout these legends, if space permitted. Reference however will be made specifically only to an important number not yet mentioned, the number nine.

It seems to lie in close relation to an interpretation of the flood myth which is constantly suggested in the reading of this number. Individual analysis finds the number nine associated with birth and the intrauterine life, for which it serves as a frequent symbol. The birth idea is also elaborated into the number forty, associated with Noah in the ark, by the multiplication of ten lunar months by four (weeks in a month). In the legend of Deucalion it is plainly stated that he and Pyrrha were in the ark or chest for nine days and as many nights. Again we read of a chief among the American Indians whose birth succeeded a flood. While the waters of the flood were still spread over the once inhabited plains he lay for nine sleeps "revolving in his mind the question 'How did this deep water cover the face of the world?' And at the end of nine sleeps he was changed, for now no arrow could wound him." Being like the Great Man in heaven he was able to command the latter who at his bidding "rent open the side of the mountain, and the water flowed away into the Big Water." It need not be asserted that the number nine is used with an unmistakable directness as a birth symbol or in its association with other symbols of a birth phantasy. Such simplicity is rarely found in the individual dream. The secondary elaboration which obscures the latent motives in every dream has reached a very advanced degree in these tales. Not secondary elaboration alone but a great degree of condensation is evident so that the symbols stand in a complex relation to each other. All are multiplied as if in an unconscious effort to express as many elements as possible without permitting consciousness to become aware what inner meanings are crowding to the front. This is indeed the character of all spontaneous unconscious products. Conscious art can refashion the tale as it has done to a large extent in these legends but the result is the obscuring rather than the revealing of the original elements.

Birth phantasies deal with the fact of fundamental importance to every life. The experience of birth itself with its flood of waters together with the sexual interests direct and indirect which pertain to birth forms a large part of the repressed unconscious material which seeks outlet. These interests would tend to find their opportunity therefore in projection upon natural occurrences or natural

conditions of the surrounding country suited to give these phantasies objective play. It is a frequent feature of these legends that some part of a body human or animal has contained the water responsible for the flood. A curious turn is given to this idea in the story of the bittern which swallowed the waters which had caused the flood. When they were discharged they flowed away beneficially to make the world habitable with lakes and rivers. This diversion of the destructive waters to their present useful distribution contains perhaps something more than mere rational adjustment to external facts. One could believe it to be a further elaboration of the phantasy of the intrauterine waters into the reality of the birth experience with its entrance over into a life of externalized reality. The bittern's story corroborates this as one reads how the waters were made to gush from the bird's swollen stomach while the artful plover which tears open the swollen part addresses the bittern, deceitfully, it is true, "My grandmother has no doubt a pain in her stomach."

In these tales as in the products of the unconscious dream work a marked overdetermination of details together with the extended elaboration which they have undergone causes much overlapping in statement with resulting indistinctness of the meaning of any particular element. Phantasies relative to passive participation in the birth process are not the only ones which appear at work creating these legends. There is expressed in many ways the sense of a power behind the flood, autocratic, arbitrary, grown destructive through impatience with lesser beings and as a result exercising such forms of power through the floods of waters. Here again a parallel suggests itself out of common infantile phantasies. In those one is familiar with the fear of the stronger father largely with reference to his mysterious relation to the marvelous phenomena of birth. Not dreams alone but elements of folklore and sometimes the more conscious elaborations of literary writers have given insight into the childish estimate of the urinary function as an evidence of power. To the child mind it is often indistinguishably associated with the processes that have to do with birth. Perhaps this accounts for some of the confusion evidenced in these tales as to the flood as a result of some deity or other power behind the scene and the later redirection of the water or the closer participation of the actors in the flood. It is plainly stated in one instance that the Creator caused the ocean to swell in this very natural way, the urinary, important to the child interest.

The flood episode, whether as a catastrophe of nature or as a fabulous product of phantasy, seems to open the sluice gate for an inrush of sexual fancies. These flourish in the stories of the re-peopleing of the earth after the flood. The common identification or close association with animals in these tales to which Frazer calls attention is frequently found in a sexual situation where the re-peopleing takes place through union with an animal or with an animal which later doffs its disguise to appear as a true woman. Other manifestations of a scarcely concealed symbolism occur in the tale of union with a cockle shell to form a new race and that of a union with leaves which have the form of the female genitalia. A hint of the magic extension of fertilization is contained in the narrative of the woman pregnant with the new race of men who produces at the same time through her ear a grain of millet thereby renewing the cereal supply. The fish plays an important part in many flood legends in such manner that it suggests its varied use in dreams as a sexual symbol. Sometimes it is the forbidden eating of a fish which causes the flood catastrophe. Again it is a horned fish which conveys the rescuing boat safely through the waters. The fish has the power of increasing mightily in size. We read of the instance of the woman whose greed to taste the fish preserved by her husband led her at last to throw it upon the hot coals. "Hardly had she done so than the first flash of lightning came down from heaven and struck the woman dead. Then it began to rain." On the ninth day the original owner of the fish appeared to the husband and outlined for him the means for saving himself and preserving the race.

Incest plays a very large part in the re-peopleing of the earth, so large a part that one is tempted to consider the flood as wish phantasy on the part of the son, a conception of father power of such audacity that it justifies the son in reestablishing things in his own way. The compromise mechanisms of the unconscious permit the same factor to work both ways so, even if it is the father's exercise of power which has caused the calamity, it is the older race that is destroyed and the son is compelled to follow his desire. As sole survivor he exercises his power to establish the new race. The incest desire toward the mother does not usually appear so baldly. Yet there are striking instances of this such as that recorded in regard to a flood in the Indian archipelago which left alive only one pregnant woman. "She prayed that her child might be a boy.

Her prayer was answered, and she gave birth to a boy whose name was Uacatan. When he grew up, he took his mother to wife, and from their union all the Mandayas are descended." Could the Oedipus wish fulfillment be more simply stated? The story evidently belongs to an age when as yet but little repression was demanded. It was enough that the occasion of a destructive flood should justify the event. Usually one hears of brother-sister unions and with them there is a conscious attempt at justification or an evasion of the complete incest situation. Here is evidenced that stupidly clever form of compromise whereby the wish so often befogs the clearer conceptions of reason. Not infrequently the pleasures of conjugal intercourse are interfered with by a mat placed between the incestuous pair in order to mitigate or divert divine wrath while the function necessary for replenishing the earth is still performed. The sinlessness of the union on one occasion is forestalled by the conception first of each of the children in the separate calf of the mother's legs so that not being children of the same womb their later union would not be counted as incest.

Space forbids more than brief mention of the dismemberment motive plainly mixed with the birth concept of the re peopling process. It finds itself in association with other infantile ideas. There is the story of the raven dashed to pieces by the sole human survivor of the flood. The man seems to have had no compunctions in regard to the tearing apart of his bird companion but proceeded to utilize it in the interests of a new race. "So he gathered the scattered bones, fitted them together as well as he could, and by blowing on them caused the flesh and the life to return to them. Then the man and the raven went together to the beach, where the loach and the pike were still sleeping in the sun. 'Bore a hole in the stomach of the pike,' said the raven to the man, 'and I will do the same by the loach'. The man did bore a hole in the pike's stomach, and out of it came a crowd of men. The raven did likewise to the loach, and a multitude of women came forth from the belly of the fish. That is how the world was re peopled after the great flood.' Many variations of similar primitive or childish phantasy might be cited. We meet with an interesting instance of the recognized sexual nature of the kindling of fire. A woman left alone accidentally discovers the making of fire. She has no hesitancy then in applying the fire drill in the absence of a husband to her own impregnation. Her offspring was but half a man until with the as-

sistance of the Spirit of the Wind his missing parts were finally supplied. The rich detail of this chapter with the curious mechanisms of thought which both reveal and obscure the meaning lead one to echo in more senses than one the closing words of the writer: "Man is but a thing of yesterday, and his memory a dream of the night."

Like the flood legend the story of the building of the Tower of Babel is not peculiar to the Hebrew people. It is often evident here that the Hebrew story has played a large part in creating or modifying similar legends. The elements of these disseminated tales or of other more independent ones are all eloquent in an infantile fashion of the envy or the defiance of superior power which has become familiar to the psychoanalyst in the study of the individual's inner struggle against parental authority, which is transferred over upon the deity. Motives are variously given in these legends for the building of a tower. It will serve as an escape from another flood. Man seeks to rival the power of the deity, intrusively to scale the dwelling of the latter, even to attempt the life of God himself. And yet the attempts reveal the impotence of man in the face of the higher power. There is a rationalistic basis for the Hebrew legend since the Hebrews were probably impressed with the high structures, sometimes left unfinished, which they saw in their migration through ancient Babylon. The same inner underlying ideas in regard to the building of a tower are found elsewhere where a likeness of symbolism prevades the legend in this rearing of an object toward heaven, though sometimes a childish simplicity of object is manifest. Among so advanced a people as that of ancient Mexico the structure has the form of a mighty pyramid while among simpler tribes even such humble instruments as porridge pestles are used piled one upon another. As in the Biblical story the variety of tongues in use has been associated with the attempt to erect the tower which ended in failure and punishment. Frazer suggests to us the egoistic assumption which has belonged to later philologists as well as to these early peoples that the language of the particular tribe or of the particular philologist with a theory has always been taken as the original one from which a dispersion into many tongues occurred.

The vivid pictures of individual life which attach themselves to the patriarchs of the Old Testament form the starting point for much comparative work which reveals the early thought of the

more primitive days of mankind. The bloody manner of covenant made between Abraham and the Lord is widespread over the face of the earth. The sacrificed animal of the Hebrew story between the parts of which the covenanters must pass is the form of victim in most instances. Yet there are evidences that this is but a later representation of using even human victims. The custom, horrible as its features are sometimes depicted, is but another of those rites based upon a belief in magic. The divided victim seems to be first a visible reminder of the curse to be visited upon the party to the covenant who may break it. Then there is also, and sometimes without the thought of a covenant to be kept or broken, a virtue of protective magic to be obtained. In some parts of the world there are evidences of actual entry into the body of the slain animal while it is yet quivering with the departing life in order that the qualities of the victim may be transferred to the child or older person passing through such a ceremony. When Abraham and his divine friend merely pass between the pieces of the carcass or as in Greece the contracting parties stand upon the victim, our author sees in their behavior the fainter survivals of a still more animistic practice. "The passage between the parts . . . is probably a modification of an older practice of passing through the carcass; and that in turn can hardly have any other meaning than that the man identifies himself with the animal into whose body he forces himself, and that he offers it to the higher powers as a substitute for himself."

It is Frazer's function to perform that service so highly valued by the psychoanalytic psychology, that of disentangling the actualities of the external real world or of phantasy creation from the crystallized rationalizations which make them seem other than they are. He breaks up many of the fixed interpretations which have so long held the Old Testament material in their grip that even the toughened intellect of the rationalist has begun to grow uneasy with them. The Gentile world has found it hard to reconcile the character of Jacob to Jehovah's choice of him for his special favor. Even the descendants of the patriarch have not been able to redeem his character from the traditions which surround it. Yet it has recently been one of his own people, Frazer tells us, who has suggested an important circumstance which puts a new light upon his conduct on one occasion at least. This is in regard to Jacob's apparent usurpation of his brother's inheritance through deceitful conduct toward his aged father.

In examining the evidence upon which such a partial rehabilitation of Jacob's character rests Frazer brings forward a range of material showing a widespread existence of ultimogeniture or right of the youngest rather than the eldest son to inherit the family property. Evidence tends to confirm the opinion that Jacob was but claiming the right of a junior which his father Isaac had enjoyed before him in Abraham's family and which Jacob later exercised in his treatment of his own sons and of their sons. Frazer sees the custom still exerting itself down through the history of Israel and playing its part in the raising to the throne both of King David and of his successor Solomon. Thus he presses home the wholesome lesson for the human psychologist at least that things are not always to be taken at their face value even when they have been supported for many centuries by the weight of strongest moral tradition based upon reiterated authority. He discovers again to his readers this principle of ultimogeniture with its existence even today in some instances along with the more widely accepted primogeniture. It seems to have belonged in large part to a pastoral and primitively agricultural stage of society. Its relation to the mode of life belonging to such periods as well as to other social conditions is well worth the reader's study.

Frazer makes further a special investigation of a surmised reason for the custom of ultimogeniture whereby he overthrows again a serious misconception due to a failure to understand the real psychic significance of a common tradition. It has been suggested that the doubtfulness of the paternity of the oldest son might have been responsible for the establishment of the youngest as the heir. The paternity of the firstborn was in this case brought into question through the custom attributed to the feudal lord, secular or clerical, of enjoying the privilege of the first night with his vassal's bride. This ancient *jus primae noctis* Frazer shows to be of a quite different significance unattached to any such calumnious proceeding and in no way related to the question of ultimogeniture. It has been not only of wide extent both in time and place but it was also a well established custom in the early history of Europe. Here the payment of a fee to the clerical authorities for exemption from its restrictions led in part to the misinterpretation of its meaning. The exercise of the custom, in reality the chaste refraining of the newly wedded pair from consummation of the marriage for three nights, was grounded in part upon an old Jewish legend of the

chaste Tobias. By such means he delivered himself and his bride Sarah from the power of a demon that had destroyed her seven preceding husbands upon the first night of their respective approaches to the bride. A suggestive detail of the legend arouses the psychological question whether there is not in this legend a projection of a conflict emanating from the woman's unconscious whereby the demon in truth represents to the unconscious a father fixation from which she is unable to free herself in the first hours of marriage. The more patient husband, advised by the angel Gabriel, takes sufficient time to break up this attachment before asserting his own possession. At least we are told of the almost unholy haste on the part of Sarah's father to have the grave prepared as well for this eighth husband when he shall have shared the expected fate of the other seven. True he rejoices when the hastily dug grave proves unnecessary but we are familiar with this hasty turn about of the inner wish when faced by the conscious censor.

This is one of the many spots where Frazer's narration of the collected material leads into territory inexhaustibly rich in affective material. The superstitions of which he tells us through which in the heathen world also such abstinence puts off the consummation of the marriage one night, three nights, a week, even a year, suggests the rationalizations which grow out of the simpler affect beneath. Sometimes the actual fear or other affect is more in evidence. A dread of demons which are believed jealously to desire the woman is revealed most concretely in the case of a second marriage in the acknowledged fear of the dead partner's ghost. Does this not again permit the interpretation, where there is no openly perceived former rival, of the demon as the projection of an endopsychic reluctance to transfer from an unconscious object over upon the adult partner? If one considers the frequent motive of postponement of intercourse in myths and fairy tales one is strengthened in this conviction of slow reluctant transfer from earlier fixations.

The further comparative pursuit of Jacob's story does more than merely modify our estimate of his apparently treacherous deceit of a decrepit father. It enters deeper into those mysteries of animistic identification for the sake of magically accruing benefits of which unconscious symbolism still retains marked traits. Frazer attributes the story of the adoption of a disguise for the obtaining of a blessing that was rightfully his under the system of ultimo-

geniture to the ignorance of the latter right on the part of a much later historian. Jacob would have had no need of such deception but the writer's inability to explain Jacob's assumption of his right led him to append a formality which, also an ancient custom, might have been made use of to identify Jacob with his older brother and ward off the evils which might otherwise follow upon his presumption.

For there is ample testimony among peoples at a lower level of development of such investiture with a new personality or new rank through simple identification of the individual with an animal. This is accomplished by union with various substances, flesh, blood, entrails, and the mingling of spittle when two human beings are together making use of animal identification. It is the skin which enters most prominently into the ceremony, most often in the form of strips drawn over different parts of the body according to the particular purpose of the ceremony. The procedure is followed for supposed rebirth, for the adoption of children, when the child is thus made to be born of its new parents. It is associated with circumcisions, with marriage and it forms a covenant of friendship. Such use is made of the skins of sacrifices in order to secure children, production of crops or rain. Identification with the animal seems to afford protection against evil and also expiation for wrong committed. The ceremony is found also with the idea of rebirth from sin and with a most direct sense of transfer in the ceremony of delivering the power from one age class to another, or as in India in raising a man from one caste to another, even to the rank of a divinity. In the last instance the candidate is passed through a cow of gold, while his poorer brethren seeking to elevate themselves merely in human rank, make use of a cow of ordinary flesh and blood through the body of which they pass only figuratively, that is back and forth between her legs.

Frazer defines these ceremonies where portions of the skin are used as probably remnants of a more complete entrance into the animal's skin. The frequency of skin phantasies in dreams and psychoneurotic disturbances suggests that the unconscious erotic valuation of the sense of touch gratified through skin contacts also plays its part in this so frequent ceremony. This overvaluation of the skin as a sense organ appears to be associated in the unconscious with the intrauterine life, an association which seems not to be absent from the customs here described. It is not strange to find

various features of intrauterine experience faithfully reproduced in dreams and symptoms when one reads of such conscious revival of them as occurs for instance in the behavior described of a man who after being supposed dead sought to return to his former position in society: "In ancient India . . . the supposed dead man had to pass the first night of his return in a tub filled with a mixture of fat and water. When he stepped into the tub, his father or next of kin pronounced over him a certain verse, after which he was supposed to have attained to the stage of embryo in the womb. In that character he sat silent in the tub, with clenched fists, while over him were performed all the sacraments that were regularly celebrated for a woman with child."

The principle of identification by contact in slightly different form has been already hinted at in the blood, spittle and other accompaniments of the skin rites. Jacob's open weeping, when at the end of his long journey he comes upon his cousin Rachel, introduces the common practice among many peoples of giving audible, visible or tangible evidences of inner emotion or of using them sometimes as substitutes for the emotions which may be absent. Actual contact with various forms of exudate, tears, spittle, nasal secretion seems to be the highly desired goal in many instances. Unenviable as are the reported experiences of travelers honored in this respect, they are instructive in their turn of that form of concrete thinking which belongs to the lower reaches of psychic experience. The egoism of the child's noisy crying with its all too visible evidences, repeated frequently even if somewhat modified in the hysteric's behavior, suggests that in such cases the unconscious is asserting its savage standards of value to attract notice. They are primitive attempts to thrust the individual's personality upon the attention of a society in which he is still too young or too psychically undeveloped to compel attention through more serviceable cultural means.

Jacob's ladder, his pillar of stone set up from what had been his pillow by night, have their counterparts in many lands and times. Counterparts of the former have served to connect heaven and earth for gods and spirits or perhaps for the service of the dead, while the infantile mind easily sees in the natural conformation of some stone a reason why it should stand as a special sanctuary or object of worship. So when later Jacob and Laban adjust their difficulties at a heap of stones which becomes a witness

both of reconciliation and of their subsequent amicable absence from each other, they but follow a custom widespread among even earlier peoples and suggestive of the child mind that sees magic in inanimate things, qualities which may be absorbed from the stones themselves. The patriarch's dream gives occasion for comparison with other such wish fulfilling exercises among the ancients.

The motive of religious isolation which the priestly redactor ascribes to Jacob's journey back to his mother's country in order to obtain a wife receives little sympathy from our writer in the light of his wider study of Jacob's choice of a wife. Other reasons may have operated with his mother in sending him forth from home. Yet the fact remains that Jacob's marriage with his cousin Rachel and with her older sister first as well as the terms of this double marriage conform to customs in marriage relationships which seem to have spread themselves everywhere at some period in the development of society. Frazer lays bare here in an elaborate technical discussion a vast and important cross section of the sexual and social adjustment through marriage made at an early period. He steers his way clear through a bewildering repetition of similarities and occasional differences of opinion which are found among the many tribes and peoples as to the expediency and the rightness or not of cross-cousin or ortho-cousin marriages. Yet, through all the minutiae of the exact relationship as regards relative age as well as degree of relationship, interest is kept alive by the rich human content with which our author's sympathy never loses touch. He reminds us that this burden of regulations never represents customs formally imposed by law but those which have slowly developed with the development of mankind. Their establishment is finally recognized by nominal law until with equal slowness they in turn are superseded by other conditions of economic and sexual adjustment.

This extensive chapter which follows upon the incident of Jacob's marriage to the daughters of his mother's brother forms in reality one of the most important chapters of this work. It is a briefer form of such a study as that undertaken in Frazer's "Totemism and Exogamy." It examines into a great movement slow in time but extending probably throughout the entire race at some period or other. This movement has to do with the adjustment of sexual desires and domestic needs together with the economic necessities to which these had to conform.

The terms "cross-cousins" and "ortho-cousins" are adopted by the writer to designate respectively the offspring of a brother and a sister, as in Jacob's case, or the children of two brothers or two sisters. The marriage of cousins in the latter relationship finds very little favor and then usually only under social conditions which belong to a later period of society. There is probably a broad social basis for the earlier distinction in favor of cross-cousin marriages. This is the early division of society into exogamous groups. The relationship is therefore often merely a communal one although as in Jacob's story it may concern an individual kinship. For the nominal family relationships of this period are far more inclusive than in the organization of today. Under such a system "every man applies the term father to a whole group of men, only one of whom begat him; he applies the term mother to a whole group of women, only one of whom bore him; he applies the term brother to a whole group of men with most or even all of whom he may have no blood relationship; he applies the term sister to a whole group of women with most or even all of whom he may in like manner have no blood relationship" and so on through the various degrees of kinship not excluding the application of the term wife to many women. This is in reality a precise and definite system, Frazer reminds us. It is a rigorous one too for it regulates marital relations away from a man's first inclinations, that is within his own family. It was probably first designed to separate brothers and sisters, marriage between whom had probably once prevailed without restriction. The later extending of the exogamous division from two groups to four Frazer believes "was intended primarily to bar the marriage of parents with children" while its further extension finally to eight groups was intended to prevent the marriage of cross-cousins. Meanwhile the entrance of other divisions began to complicate and alter the working out of the earlier marriage conditions.

Although these regulations deal with this communal grouping of relationships, yet it seems to be the individual sentiment which enters into the case. For we read that a feeling of growing aversion to marriage of persons nearly related by blood underlies changes in the marriage customs. There are examples of the concreteness of this feeling, one might say of its very physical character, in the manner taken to remove the reproach in the marriage of certain cousins by severing the tie of blood through the severing of

the entrails of a sacrificed victim before cohabitation may be permitted. Thus earlier the feeling against the marriage of ortho-cousins is in reality against that of a closer relationship than that of cross-cousins. For in the latter case the children are those of a brother and sister whose inheritance through the rules of exogamy is in separate groups. Economic reasons, it is emphatically pointed out, were no doubt largely operative in maintaining a choice of wife within the related circle even when there was a wider range of selection. At this period moreover woman was reckoned in terms of barter forming what might be called the chief coin of the realm. Jacob's marriage then in no whit diminishes his reputation as the driver of a good bargain. He follows a further widespread custom in serving an allotted period of years for the full possession of his wives and their offspring with still an added term for the herds with which he finally departs from his father-in-law.

The order of Jacob's marriage with the elder sister before he was permitted to take the younger one, the bride of his choice, belongs also to this system of group marriages in which cross-cousin marriage is found. Frazer has brought this order of marriage under a discussion based on the terms "sororate" and "levirate." By the former is meant the marriage with a deceased wife's sister and by the latter marriage with a deceased brother's wife. The entire range of these questions, associated as they are with the group marriage system, comprises again the great underlying principles of the adjustment of the sexes under the social question of marriage bound with economic considerations. The very full treatment which the matter here receives can be hardly more than indicated as a most important chapter in the light it throws upon the conflict of the sexes, upon blood and age relationships and the gradual efforts to adjust these things. In the case of the levirate Frazer finds that a man is permitted or required, as the case may be, to marry only the widow of an elder brother. He finds it widely attested that on the other hand a man may have as wives any number of sisters at one time provided that the oldest always has precedence but there are restrictions met with where the marriages with sisters may take place only successively after the death of the older sisters. The evidence of the two customs leads Frazer to conclude as follows: "Thus the two customs of the sororate and the levirate seem traceable to a common source in a form of group marriage, in which all the husbands were brothers and all the wives

were sisters." He believes that the divergence between the two customs in their regulations has likely been brought about in large part through the superior strength and fiercer jealousy of the male. The result has been that the "equipoise between the sexes has been disturbed to the advantage of the male, who now enjoys all the females, and to the corresponding disadvantage of the female, who is now reduced to the enjoyment, so to say, of only a fraction of a single male".

Frazer's hand releases other rich psychic content from the obscurity which the rationalist's pen has forced upon certain incidents. One of the four sons of Leah brought home to his mother one day the fruit of the mandrake. This so excited the envy of the childless Rachel that she bargained dearly with Leah for it, yielding her Jacob's favor while she ate of the fruit and bore her son Joseph. "Such appears to have been the original Hebrew tradition of the birth of Joseph: his mother got him by eating a mandrake." Frazer then goes on to show the high esteem in which the mandrake or mandragora has been held and is still held to insure fertility as well as to accomplish other wonders, "though this curious piece of folklore was struck out of the text of Genesis some thousands of years ago" and the incident left there in meaningless form. The nature of the magic virtue of the mandrake bears a resemblance to the sexual symbolism found in the dream: "it is charged as it were, with an electricity which will prove fatal to whoever meddles with it, but which, once discharged, leaves the plant safe for anybody to handle".

Jacob at the ford of the Jabbok manifests a much closer relation to heathen thought than the sacred writer would have us believe. His wrestling with the stranger until he received a blessing stands out in clearer relief against the background of similar experiences where the idea of a personified river or water deity was openly acknowledged. Such a being is sometimes propitiated, blessings are extracted from him or he is summarily attacked in order to weaken his power or destroy him. The Welsh custom of spitting three times on the ground before crossing water after dark gives an idea of the type of offering which may be made to him. And the waste of an entire summer by Cyrus in a wrathful effort to punish by diversion of its waters the river which had injured him reminds one of the equally futile efforts by which the unconscious avenges its impotence upon a more powerful nature. Other inci-

dents of Hebrew lore take their place among world wide beliefs. The reading of a fortune in teacups attains a new dignity when Joseph's cup of divination, which played an important rôle in his rediscovery to his brethren, relates it to other magic observations.

Frazer refers somewhat briefly to a number of incidents which belong in the national history of the Hebrew race after the simpler age of the patriarchs. He finds here more elaboration of detail which is carried to the degree of the insertion of much that is marvelous and even miraculous. His brief studies of these legends do not lead us so much into the details of unconscious thinking as they reveal the extent to which phantasy, stimulated by whatever affective motives, plays upon a few ordinary facts to embellish them with the rich material answering the inner wish impulses. His comparison of fact and phantasy adds this suggestive thought, that "in stories like that of the exposure of the infant Moses on the water we have a reminiscence of an old custom of testing the legitimacy of children by throwing them into the water and leaving them to sink or swim, the infants which swam being accepted as legitimate and those which sank being rejected as bastards". To this suggestion of a possible relic of an older custom he adds the further thought: "The Biblical narrative of the birth of Moses drops no hint that his legitimacy was doubtful; but when we remember that his father Amram married his paternal aunt, that Moses was the offspring of the marriage, and that later Jewish law condemned all such marriages as incestuous, we may perhaps without being uncharitable, suspect that in the original form of the story the mother of Moses had a more particular reason for exposing her babe on the water than a general command of Pharaoh to cast all male children of the Hebrews into the river."

Other manifestations of power or of superior wisdom apparently ascribable to divine inspiration are shown to have their very human counterparts in other parts of the world, if not in practice then at least in the tales which magnify the belief in magic of various kinds. The mysterious power believed to reside in the hair, as evidenced in the story of Samson, has been brought before us in legends gathered in "The Golden Bough".⁴ So has also that conception of a soul as a separate thing,⁵ an essence of life which can be preserved separately from the body but upon the destruction of

⁴ Golden Bough I. 28 sq. III. 258 sq.; XI. 158 et al.

⁵ The Golden Bough XI. Chap. X.

which the death of the body follows. It meets us here in a pious sentiment expressed by an admiring woman to the outlaw David: "And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling".

Frazer pays scant respect to the practice of necromancy or the calling up of the dead. He finds it illustrated by the example of King Saul, who in the depression resulting from his mental weakness found himself unfitted to face a great crisis in his kingdom Israel. It is in a footnote appended to the chapter which reviews this custom that Frazer calls the "recrudescence of necromancy among the civilized peoples of Western Europe and America" "a melancholy compound of credulity and fraud." The examples of the practice among less civilized peoples expose both the credulity and the fraud while they make still more evident the close relation of the practice to the cruder form of savage belief in the hovering of the soul of the dead near its old haunts or near the living.

A question arises whether the apparently common fear of evil as a result of counting has a relation to the compulsion in the psychoneurosis to count things over and over again. Is the compulsion possibly an overcompensation as the conscious fear may be an evasion of the exercise of that peeping instinct which attempts to observe too exactly the forbidden? Or do both refer in some more obscure sense to the sacred and therefore tabooed significance attached to names as well as numbers? A pestilence fell upon the people of Israel because they were numbered by a census. Elsewhere it is shown that the mere numbering of people, animals, fruits, even of dumplings in a pan is a dangerous process.

The appointment of the "Keepers of the Threshold" at Jerusalem was in accordance with a widespread superstitious regard for the threshold as a haunting ground for spirits who must not be injured and who at critical seasons must be propitiated. Again a child might receive a blessing there. This too bears a resemblance to a psychoneurotic fear of stepping on some certain spot as a threshold or a crack between paving stones, where there is a sense of some personified danger or source of pollution. Certain customs illustrative of this superstitious regard of the threshold lead one to ask if this psychoneurotic fear may be associated in the unconscious with that mysterious threshold of the human body through which

one enters the world or which is in turn associated with the mystery of sex. At least we read of such customs as that of holding a child at the threshold that it may receive a blessing and further that of burying the body of a stillborn infant there that its spirit may have an opportunity to reënter the mother's body and be born again. Further there is a prohibition against a man's touching the threshold or indeed anything in his house except his bed when his wife has an unweaned child.

Our writer lays his finger briefly upon many another episode recorded in the Scripture to take it out of its narrow setting and place it in the broader similarity of thought throughout the world. The exaltation of some event or custom or of the individual reputation of person or place is seen to be but one of the high marks arising out of a gradual human development of phantasy rather than an evidence of special divine favor of inspiration. Such contests of cunning as that between Solomon and the Queen of Sheba enhanced the fame of others than merely Israel's monarch. According to mythology of other lands dependence upon the raven's care also was no monopoly of the prophet Elijah. The outcries of the later prophets against the worship of heathen deities at the high places and under the green trees, whether the prophets were aware of it or not, was doubtless a reaction against an old form of superstitious conviction based upon the underlying animistic feeling of the unconscious which once consciously peopled every grove and every tree with its divinity or its spirit. In the simpler ages of Hebrew life it was apparently acceptable that the oak or possibly the terebinth tree should be considered sacred to Jehovah. We find the appearance of the earlier tree divinity, significantly in threefold form, manifesting itself to patriarch, judge or king. Unconscious symbolism has taught the association of the number three with the same sense of masculine power we may see evidenced in the sacredness of the upright tree, the "sacred pole" against the worship of which later orthodoxy uttered its denunciations. But it still maintains a conscious hold upon the feeling of Eastern peoples and manifests itself also in the unconscious of people of still higher culture. A hint is given of the jealousy of the local deity of Israel for his rights in the story of the destruction by lions sent by Jehovah upon the colonists from Assyria who took up their abode in Samaria. It is interesting that the superstitious custom of silence imposed upon a widow among

many peoples, probably one of the means of discouraging the dangerous lingering of her husband's ghost, is retained among the Hebrews in the word which designates the widow. At least Frazer modestly offers this possible etymology as the link which here, through her designation as "the silent woman", connects the Hebrew widow with her sisters in other regions whose silence is more openly enjoined.

It is scarcely necessary to urge again upon the psychoanalyst Frazer's reminder of the distinction between the origin of laws as a gradual growth out of the life and thought of a people and the conception that they "spring armed cap-à-pie into existence like Athena from the head of Zeus, at the moment when they are codified." Yet the latter idea with all its relation to that over reverence for authority, rather than helpless submission to autocratic authority which has stamped both religion and the psychoneurosis, makes it necessary that the distinction should be insisted upon. It gives again the "Place of the Law in Jewish History." His choice of certain extracts from that law are sufficiently startling as legal measures to enlist the student's interest to follow him back into the comparative lore. Here he discovers the ground of these measures in the superstitious mind of the people rather than in the later deliberations of more intellectual law givers.

"Thou shalt not seethe a kid in its mother's milk" was once an important enough principle of conduct to be incorporated in the original body of the Ten Commandments. It seems to have been necessary at the time of the giving of the law to offset the savoriness of a dish prepared thus by such a reminder of the serious injury which might accrue to the mother of the kid, perhaps to the entire herd through the principles of sympathetic magic. The rules which control contact with milk are numerous and extend to the widow, or other mourners, to the menstruous woman, to the pregnant and the parturient woman. They pertain to sexual intercourse and are associated with the partaking of other foods, particularly the eating of other flesh than that of cattle by a pastoral people. The author's own summary of these customs throws much light on their significance in cultural history: "Surveyed as a whole the evidence which we have passed in review suggests that many rites which have hitherto been interpreted as a worship of cattle may have been in origin, if not always, nothing but a series of precautions, based on the theory of sympathetic magic, for the protec-

tion of the herds from the dangers that would threaten them through an indiscriminate use of their milk by everybody, whether clean or unclean, whether friend or foe. The savage who believes that he himself can be magically injured through the secretions of his body naturally applies the same theory to his cattle and takes the same sort of steps to safeguard them as to safeguard himself. If this view is right, the superstitious restrictions imposed on the use of milk which have come before us are analagous to the superstitious precautions which the savage adopts with regard to the disposal of his shorn hair, clipped nails, and other severed parts of his person. In their essence they are not religious but magical. Yet in time such taloos might easily receive a religious interpretation and merge into a true worship of cattle."

The enactment which permitted a master to bore through the ear of the slave who wished to serve him forever arises also from an older custom of mutilation by this or other means. The practice served various purposes. In the case of one's children demons were cheated of their possible designs against the life of the child. Fingers were often cut off joint by joint as by mothers who had lost children. Mutilated parts were thrown into the sea to improve fishing. Fingers were cut off in mourning, finger joints and fore-skins were put into a coffin or in other instances ghosts were propitiated by the offering of a part instead of the whole of the body. Orestes is said to have appeased the vengeful ghost of his murdered mother by biting off the finger. The study of this chapter is a specially important one since it involves much of the unconscious pressure of forces which make the subject of mutilations either actual or figurative a serious problem of the psychoneurosis. The boring of the servant's ear seems to be a form of mutilation which in various ways in various communities makes a sympathetic bond, a sort of tie of blood, between the servant and his master.

The poison ordeal which has wrought great devastation in Africa and to a lesser extent elsewhere finds its counterpart in a somewhat disguised form in the prescribed test for a woman suspected of infidelity. We read how the priest at the tabernacle was to give her a concoction made from holy water and the sweepings from the sanctuary floor. Before the woman drank this the priest recited the curse which would come upon her at the drinking of the water if she were guilty. After the woman's response to the reading the curse was written down upon parchment and then washed also into the water. The analagous examples, both those

of the cruder, crueler employment of the poison ordeal and the more refined belief in the efficacy of the written words, point to two underlying principles of superstition. One is the personified conception of the poison which is supposed to discover within the stomach of the victim proof whether it inhabits an innocent person whom it then shall leave by the same route by which it came, the mouth, or whether it finds there material evidence of guilt. In that case "he [the poison] either remains in the person of the criminal for the purpose of killing him or her, or quits it by a different channel from that by which he effected his entrance, thus implicitly passing sentence of condemnation on the accused, since he has failed to pronounce an acquittal by retracing his steps." The other principle is that materialistic conception of written words by which the purely psychic is so often projected for the simple mind into visible, tangible or other sensible form. The conviction of the rightness of the poison ordeal as it exists in Africa is based to a great extent upon the unwillingness or impossibility of affective thought to accept the fact of death as a natural phenomenon. Since it is believed in any case to be due to some one's evil machinations no ordeal or punishment is too severe to be applied in order to discover and punish the agent of it.

The provision for the punishment by death of the ox that gored rests upon a tendency to attribute to animals and inanimate things the same responsibilities because the same motives and the same abilities which the human subject bears. This tendency has crystallized in many legal proceedings even down to a comparatively recent date, which appear ludicrous enough to a more soberly rationalistic age. Those of a neurotic or infantile way of thinking today still find it difficult to separate out the objects of reality from their subjective sympathy while they also tend to project out their own hurt or grievance upon such reality. This is better understood when we find how far up in the acknowledged institutions of civilization this personification of animals and things has extended. "Modern researches into the progress of mankind have rendered it probable that in the infancy of the race the natural tendency to personify external objects, whether animate or inanimate, in other words, to invest them with the attributes of human beings, was either not corrected at all, or corrected only in a very imperfect degree, by reflection on the distinctions which more advanced thought draws, first, between the animate and the inanimate creation, and second, between man and the brutes. In that hazy state

of the human mind it was easy and almost inevitable to confound the motives which actuate a rational man with the impulses which direct a beast, and even with the forces which propel a stone or a tree in falling. It was in some such mental confusion that savages took deliberate vengeance on animals and things that had hurt or offended them; and the intellectual fog in which such actions were possible still obscured the eyes of the primitive legislators who, in various ages and countries, have consecrated the same barbarous system of retaliation under the solemn forms of law and justice.'

It was the "sound of the church bells of Ariccia ringing the Angelus" that lingered in the ears of our writer as he closed his long series of studies which constitutes "The Golden Bough." And now once more at the close of the way he has led us through other pathways of investigation into human phantasy and human activity our attention is called to "the chime and jingle of the golden bells" pendent to the robe of the officiating priest in the Hebrew sanctuary. He has taken us far behind the mere suggestive beauty of the tinkling golden bells, far behind the suggested absurdity of the ornaments of the priest's robe "dangling at his heels." Serious enough was the warning accompanying the ordinance for the wearing of the bells, "that he die not," and for this the wider examination of the use of bells offers explanation. Far and wide "from the days of antiquity downwards" it has been believed that bells little or big, shrill or deeply booming, as well as other far less musical instruments of sound—or noise—would put to flight the demons and ghosts that lurked perhaps especially about holy places. How complacently our superficial consciousness applauds the esthetic piety which summons us to prayer or worship while the unconscious guards its deeper, older meanings which give so much more tragic seriousness to so simple and pretty a custom. When Frazer tells us how such defensive ringing of bells was performed to ward off the ill intentioned spirits from the dying, he advances the opinion that the intention of enlisting the prayers of other Christians for the departing soul was only a secondary derivative idea. He asserts further that another motive "assigned for it—the wish to detain the parting soul for a few moments by the sweet sound of the bell—is too sentimental to be primitive". The legends of bells which he offers here as testimony, often as they have been utilized in literature, are all related to actual customs in regard to the ringing of bells and to the superstitions which have hovered about this performance. These too, maintaining their original meaning up to

comparatively recent times or in a more barbaric society even continuing today in full force, support Frazer's interpretation of the use of such sound. It is true that even in the superstitions attached to the bells a later positive meaning has become established. Frazer admits that "sometimes the sound of bells is supposed . . . to attract the attention of good or guardian spirits, but on the whole the attractive force of these musical instruments in primitive ritual is far less conspicuous than the repulsive. The use of bells for the purpose of attraction rather than of repulsion may correspond to that more advanced stage of religious consciousness when the fear of evil is outweighed by trust in the good, when the desire of pious hearts is not so much to flee from the Devil as to draw near to God." For the purpose of the student of the psychoneurotic who is still suffering from the conflict of original superstitions with this later modernized way of thinking, it is the primitive conception that proves most enlightening.

In this review free use has been made of the author's own words. For these volumes not only contain ample testimony to the manner and the content of the thought of an earlier time, therefore to the manner and content of the thought of the individual unconscious, but they are also in a marked degree the mature expression of the writer's own sympathetic investigation and consideration of this earlier mind as it progresses slowly into new forms of thought and belief. He has been keenly alive to the warpings which thought suffers in such progress as it accepts the last position it has reached as the authoritative one as if its origin were unquestionable dogma, the conclusion ultimatè. This is the mistake of merely conscious thinking which leaves out the vast tumultuous unrest of the unconscious or even of the past history of mankind written in these long disregarded records of the world itself. The present is the age when scientific thought is seeking to take account of this vast material in order to ease that pressing burden of the unconscious. It must therefore search the records of both sources, the unconscious through dreams and other symbolic revelations, the long history of the development of the mind up to its present conscious level through such works as this before us. A work of such proportions in its material, of such finish in its form can be approached only with a sense of the inadequacy of a review of its contents. The reward for the task however is a profit and a delight in the volumes which should be shared by each reader directly in the works of the author himself.

ABSTRACTS

IMAGO

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ABSTRACTED BY LOUISE BRINK

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1. "Anal" and "Sexual." Lou Andreas-Salome.
2. Gottfried Keller. Psychoanalytic Assertions and Conjectures Concerning His Life and Work. Concluded. Dr. Eduard Hitschmann.

1. "*Anal*" and "*Sexual*."—The writer has presented a profound study of the position of the anal interest in relation to the sexual in development. The anal area, she reminds us, is the first area in which the child learns prohibition from without. He is urged toward cleanliness and taught a disgust to which other elements are added which are awakened in his own nature. From outer pressure and inner instinct he first learns renunciation of personal pleasure, a distinction between that which just is and that which should be. The disturbance of the child's original attitude may result in defiance, miserliness, or a flight into a defense which permits again the child's first enjoyment. This may again lead over into pedantry and hypermorality directed against the self as well as against the world.

The libido early attached to the other zones proceeds more easily out in the positive direction into unity of the self and the world, finding the unity first in the parents and then in later objects, perhaps a union with God. The libido attached to the anal zone remains rather in disunity, hatred, it is satanic. Or instead of hate there may be a taking possession of the world as the child once possessed his world in the anal interest. All production has something of this deep involvement.

The child realizes the duality that starts from this early level. A taboo set upon himself, a self defense against anal pleasure alternates with a reaching out beyond into wider paths. The anal erotic, because the earliest interest to be submitted to education, thus as psychic matter affects the whole situation, bodily processes as well as moral reactions. Yet it carries with it in exaggerated degree the feeling of shame and disgust with which it was so early charged. The affect is pushed from the self to the object while the anal interest is particularly looked down

upon, it is the symbol of all that is cast out, of destruction, negation, death. The fear and horror may linger when the zone itself is of no further interest thus going over into the fuller sexuality. That which should be developing in relation to the world is colored by these feelings and all that should be pleasant is looked upon as unpleasant or is viewed with suspicion because it is agreeable or beautiful.

The feeling of guilt so constantly discovered by psychoanalysis is traceable to the dualism which the child experiences in the isolation of its earliest interest within itself while it yet wants to realize the ego in relation with others in the external world. The conflict which results, with its attendant pleasure and pain, disturbs the individual and yet furthers his development. The thwarted instincts make themselves felt in progress. If however they become hostilely directed they produce the feeling of guilt. Human progress depends upon such furthering on the part of these instincts yet this progress has not been constantly forward but man has turned back upon himself alternately with this taking possession outside himself.

Among beasts the limitation of the sex life leaves them free for anal and sadistic activity. So in civilized man a check to the sexual life gives opportunity to a tendency to go back to the anal. For the close relation between the anal and the genital does not cease. The overcoming of the ego by the sexual starts at the anal level. This conflict is carried through all experience. The sexual impulse advancing takes possession of all parts of the body for its own purposes but it also goes back to deepen its possession in the discarded areas. It may overrun the taboos it finds instead of using them as spurs to its own activity. Then the anal goal is reanimated. The child learned to set up a taboo against its pleasure in the anal period. The sexual by adopting this taboo may set up inhibitions against its own ends.

The various partial libido areas are utilized by the genital sexuality to contribute to the fulfilment of the ecstasy but after the ecstasy they are refilled by the genital libido in realization of the ego of each partner which follows upon the outpouring of the self in the ecstasy. In complete sublimation also all parts of the body must be released in free action. Much sublimation is not of this type but is merely a spring from one trend instead of what otherwise might be a fall into a neurosis. All creative effort is an attempt to unite the subject with the objective world. In sexual reproduction there is a concentration of all the partial trends upon one object. But there may remain some of the subjective libido too infantile for sexual development which may yet go over into the intellectual world, there to go out into a wider interest than merely one's own existence. Idealized objects, instincts thus sublimated, represent something that has been repressed, here transformed and resurrected.

The writer makes a criticism of the positions of Jung and Adler who have departed from this position of the original oneness of the individual in the anal interest and the dualism that there finds its starting point. Jung's antisexual attitude, with his flight from the individual aspect of problems, she believes, has its origin in the intermingling of the sexual and the dirty from which Jung attempts to escape. He fails to see that Freud's whole aim is to free man from the resistances which man has against an insight into his own sexuality by keeping clear the actual facts which are found here and which account for the resistances. Adler, on the other hand, does not get away from the problem by undervaluing the individual as Jung does, but he makes the individual too little a creature of unconscious factors acting together. There is too much schematizing. The libido is taken away, the sexual extirpated. Instinctive life is only fiction, appearance, arrangement, so that his conception becomes a negation of negation. Freud has long emphasized that the neurosis made use of deficiencies and inferiorities but from excess of feeling, feeling of omnipotence. His conception of the psyche is a positive one. The writer finds this idea of the persistence of the anal remnant explained in Freud's later discussion of the narcissism in which he sees the latter as a persistence of the ego into all layers of development. The ego remains related to objects of possession where, first, love can separate the sexual energy, the libido, from the energy of the ego impulse.

2. *Gottfried Keller*.—Hitschmann has made a psychoanalytic study of this writer from the material of his writings, from the facts of his life and from the statements of biographers or friends of Keller. Keller himself acknowledged at least some of his work as autobiographical. The chiefly autobiographical work, the "*Grüner Heinrich*," bears the added testimony which comes, as in the dream, from a twice censored product of the unconscious. There are two editions of this work, the second of which being considerably altered shows some expurgation and some modification in accordance with the changing attitude of the writer. For some of those problems which conditioned his life apparently were working themselves out in his writings.

Keller was, as Hitschmann states at the outset of his study, a strangely contrasting character. He alternated between impractical dreaming and pedantic philistinism. His character was marked both by good will and an attitude of defiance; he manifested a distinct tenderness and gave way to harsh outbreaks; there was an outer quietness about him and an inner fire. He was both romanticist and realist.

Keller confesses that his feeling in regard to his mother led to his

writing and in the "Grüner Heinrich" he represents a family situation which concerns a mother and her son. He goes here, as he himself has said, into the abysmal depths of his own childhood. The outcome of the hero's story in the first edition is the following of his mother to death after his own self reproaches in regard to her lonely life and death but in the second censored edition the son does not die but lives in a friendly relation with Judith, a returned earlier love object. The self reproaches were Keller's own in regard to his mother but in this second edition he shows that he has not only discharged the feeling of guilt but he is able in the romance even to put upon the mother and her faulty bringing up of her son the responsibility for his failures. Keller's later writings are freer and more humorous but ever recurring motives show that the choice of material is inwardly determined for him.

The childhood memories utilized in the "Grüner Heinrich" show the early activity of the peeping interest with some of the early determinant for this. The breast, shoulders and neck of the female form particularly attract him and are a feature of which frequent use is made, with more or less anxiety expressed on the part of the character to whom the experiences are attached. The visual erotic plays a large part not only in the writing but in stimulating an interest in Keller in the organs of sight and in the study of light. A fear of blindness is attributed to one of his hero's and the blindness is cured by gazing upon a beautiful woman. Keller took great delight in visual enjoyment of nature and spared no pains in detailed description of the objects of which he wrote. He became a landscape artist but could not sufficiently free his representations to permit of painting the human form. Even his landscape painting was thus interfered with and only in his writing did the visual interest become really liberated. His writings are rich with the effects of this painter's interest so that he was called the most optical of all poets.

Exhibitionism too showed itself as a difficulty with him but this also finds a sublimation in the telling of Heinrich's story. Keller not only found it impossible to permit himself to be seen unclothed but he expressed a fear of being looked through and through psychologically. He was severe on such critics as entered deeply into an author's life. He was shy, reluctant of being seen in company, hesitant in his love seeking. He was painfully conscious of his own body and speaks of dreams of nakedness and of insufficient clothing. The Nausikaa episode attracted him in the story of Odysseus, which was a favorite of his for other reasons also.

Keller's father died early and his mother made an unfortunate second marriage with a man much the father's inferior intellectually and artistically. The marriage proved such a failure that after some years the stepfather left the home. The mother, a small modest woman of

frugal habits, devoted herself to providing for her two children and when the poet Gottfried left home for an artistic career she denied herself, scanting and saving to provide for his constant demands upon her. The sister too took up needle work to eke out the necessary sums, renouncing all her prospects in life so that she also could devote herself to the brother. His life however was one of restless change, of drifting for a long time from one thing to another. He was for long unable to earn anything for his own support but repaid the sacrifices of the women with neglect even of writing to the mother, with reproaches and scorn for her parsimonious existence. Yet, as Hitschmann points out, he himself felt keenly that he was the victim of some inner inhibition, of compulsive drive away from the mother. He was never able to attain finally to a love object, he lived and died a bachelor becoming engaged only late in life then to lose his betrothed through her suicide.

He represents in his writing the extravagant desire for love which marks the spoiled child. There are many episodes of child love and in them as in the love affairs of older characters the boy or the man is of a masochistic nature while the girl or woman is aggressive, strong, in build the opposite of the small built mother, yet with some characteristic of hers. The male characters receive much from the women. It may be even a blow on the ear or other chastisement together with the caresses offered. It has been noted by other commentators upon Keller's works that being led or being saved by a woman are favorite motives of the poet. There are to be found also phantasies of death, of dying and of lying in the churchyard, some such masochistic vision being reported by the poet on his deathbed ending with the words "Ich schulde, Ich dulde."

The sadistic counterpart is also evident. Keller was subject to attacks of rage which were exaggerated by alcohol. A dream of his at the age of five shows an aggressive attitude toward the female and takes its form from a curious childish confusion of the words *Vermehlung*, grinding of meal, and *Vermählung*, marriage.¹ His humor also was of a cruel sort.

Keller's fixation upon his mother was a hidden but a fateful one. He reveals in his writing the tragic failure of an artistic career because of the failure of the mother and son to work out their mental relationship to it. There was, as has been seen, an outer lack of love toward his mother in his own life due to the compulsion from within. There was a fear of tenderness and avoidance of demonstration with an early departure from home while in his poetry he pictures a truly beautiful and close love between the mother and son. The poetry shows that of which he

¹ Cf. Herbert Silberer: The Dismemberment Motive in Myth. Abstracted in *PSYCHOANALYTIC REVIEW*, Vol. VIII, No. 1, pp. 102-105.

himself directly complained, how he would have written in letters and could not. The feeling of unconscious bondage made for constant flight from other women whenever love was in sight.

The situation of the widowed mother, one form of the "half family relationship," is a constantly recurring one in Keller's works. The mother and son are paired together and often the mother dies and leaves the son. The father-daughter pair is also brought in. Here a younger man enters and receives the daughter for wife apparently seeking not a wife only but from the writer's point of view also the lost father. The mother-daughter pair, also familiar, represents his own mother with his sister. There are evident also unconscious reproaches against his sister.

The frequent motive of the return home of the wanderer, usually the beloved son, sometimes another character, has reference, Hitschmann suggests, to the father's early death and the child's typical feeling that the father has only gone away to return later. "Grüner Heinrich" dreams of his return home as Keller's mother dreamed of the return of her son. The son here becomes identified with the father. This recurring motive of wandering and of return, the "Ahasuerus motive," manifests itself also in Keller's already mentioned interest in the story of Odysseus, the Odyssey being one of the books in his small library.

Keller's inability to find a home in any other woman than the mother represents that split of the libido by which it follows the two types of woman, the idealized mother or the prostitute type. This is a motive recurring throughout the "Grüner Heinrich" and the other works. Keller said he could not marry because he exercised too great criticism upon himself. He makes Judith in the "Grüner Heinrich" the supreme example of the mother ideal. In appearance she too is the opposite of the real mother but symbolically she represents the source of nourishment. A striking picture represents her like a pregnant woman or a goddess of fruitfulness giving the hero a drink of milk, even holding it to his lips. In her in other circumstances the erotic caress is identified with the receiving of food. She is first the seducing woman whose contrast is found in the spiritually ideal woman. Later however after an absence Judith returns to be the ideal mother form in her care of Heinrich and her watchfulness over him. Keller's mother did provide for him until his twenty-eighth year and various traits in regard to his particularity as to food, his mingling of feasting and love in his writings, his interest in the breast depicted literally as well as symbolically reveal the strong association with him of the nutritive and the erotic centered about the mother interest. His alcoholic indulgence is also not unrelated to this food erotic. In the use of alcohol there is also a fleeing to the society of his own sex away from the difficulty of finding his place with women. He writes to a friend: "The two sexes stand in a certain

measure in a primitive hostility. Each, when wounded, flees to his own army."

Early childish associations with the sister do not appear in the writings at least with any definiteness. The sister complained that she had been left out of the "Grüner Heinrich" because her brother was ashamed of her. "Romeo and Julia im Dorf" seems to have in it an incest inhibition against the union of the pair. The memories of the father are very slight but have been given place to a longing for him and a tendency to idealize him. Keller strove to be like him and followed his tastes in his artistic career. The stepfather, departing from the family as he did under dark circumstances, becomes the contrast to the ideal of the own father. The early death of the father removes much of the otherwise ambivalent attitude which would have attached itself to him. Keller had a God ideal which was based upon this father conception and which was only temporarily infringed upon. In politics too there are no radical tendencies. He had a positive rather than a negative attitude toward men, readily making friendships and also being attracted by manly beauty. He preserved an intellectual idealism, a feeling of citizenship, he had a respect for a masculine point of view and for masculine authority.

Keller's talent for art and poetry were utilized in his unconscious attempt to free himself from the power of his infantile complexes. The painter died with the mother but the poet outlived the mother complex and conquered it.

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THE PSYCHOGENETIC ROOT OF ENURESIS

BY S. HERBERT, M.D., MANCHESTER

According to Freud's teaching the excretory functions (urinary and alvine) are charged in infancy with a sexual feeling tone, and under certain abnormal conditions tend to replace the sex function altogether. It is for this reason that Freud was induced to enlarge the term sexuality so as to include the erogenous nature of the excretory bodily openings. By a parity of reasoning it followed that enuresis should have an unconscious sexual root and should be amenable to psycho-analytical treatment. The success in the treatment of such cases has justified the theory completely.

The following case is so typical and shows the features indicated in such a clear and unmistakable manner, that it seems to deserve publication. As it turned out to be a very neat example in miniature of the psycho-analytical method I cannot refrain from giving it in the true sequence of the sittings, shortened, of course, and reduced to essentials for the purpose of this exposition.

Sitting 1: The patient, sent to me by his doctor after two years' unsuccessful treatment by drugs, organ-therapy, etc., is a young electrician, eighteen years old. He has suffered from enuresis right through his life, but especially so from his seventh year. Rarely a day passed without his wetting his bed at night. It generally happened in the middle of the night during his sleep without his awakening. He also had some difficulty in holding his water during the daytime. Patient, a tall and lanky, overgrown boy, is rather of the lymphatic type, with bad, serrated teeth and the appearance of mental backwardness. He is the youngest of three brothers; rather pampered by his mother.

On account of his mental slowness it was thought advisable at first to try suggestion as a remedial measure. The result was good;

the patient's condition improved immediately. He did not wet his bed for four nights, but had a relapse the night before the next sitting.

2. The hypnotic treatment was continued, this time accompanied by "exploration" which brought to light very important points viz., the fact that he had played at the age of seven with a little girl, which led to mutual exhibition and micturition in sight of each other.

On account of this encouraging result pure psycho-analysis was resorted to thereafter for the purpose of elucidating to the full the unconscious cause of the enuresis.

3. Patient relates an old dream in which he has exhibition scenes with a girl.

He is generally very shy with girls and avoids their company which psycho-analysis showed to be due partly to fear of his exhibition impulses. He has decided pleasure in micturition and is half-conscious of this pleasure even at night when he sometimes awakes.

4. Has had two bad nights out of three. Dreamt of being naked together with some girl and passing water. This girl (we call her M.) is only a casual acquaintance of his. She was his school-mate, and he tried to get friendly with her after his first playmate left the neighborhood. The girl, however, refused his advances. She is now his constant companion in his phantasies and dreams. He has noticed that he wets his bed much oftener, when he dreams. The mere sight of this girl the other day led to enuresis during the following night.

5. Has had since his sixteenth year an occasional seminal emission. He is especially attached to his mother who, as he admits, "looks after him too much." She used to tuck him into bed even in his teens and insisted on him emptying his bladder, which he did in her presence. She used for a long time to come to his bedroom in the middle of the night for that purpose. He liked this and used to expect her. He prefers sleeping alone (not with his brother) in order to give himself over to phantasies, when he imagines the girl M. lying with him in bed dressed in a nightgown (though he has never seen her thus, but only his mother).

6. His sex curiosity is greatly aroused by seeing his mother in her nightgown at night. An old dream of his pictures a girl with a nightgown which he lifts in order to satisfy his curiosity, he himself exhibiting himself at the same time.

He is afraid of thunderstorms; he used to go to bed with his mother overnight for this reason, lying between her and his father. He now remembers having had sexual phantasies about his mother at the age of nine. He tried to "see her", whilst in bed with her, but did not succeed. He often tried to induce her to take him to bed with her up to his ninth year.

7. Has had occasional relapses of enuresis, especially in those nights when he had seen M. or had phantasies about her. He was enlightened about coitus between the age of nine and ten. Since then he has phantasies of intercourse with M., also with his mother. The latter only lasted for some time between his ninth and eleventh year and then disappeared.

He has a prickly feeling in the penis whilst micturating. He feels a distinct impulse to pass water into bed and does not want to get out of bed, though he knows the disagreeable consequences.

8. Had a complete relapse, wetting his bed since the last sitting every night during the week-end. Probing into the cause of the relapse, we found that he seeks in the psycho-analytical treatment a surrogate for his sex excitement and is unwilling to discontinue the treatment. Now his mother was anxious for him to stop the treatment in view of the improvement that had taken place. His prompt answer is the relapse, in order to be able to continue the sittings. All this is explained to him. The result is striking.

9-10. For there is now again an improvement in his enuresis. He had no special affection for his father, but clung to his mother, especially in his young days. Between the age of seven and eleven he often would sit with his mother alone and resented the intrusion of his father on such occasions. He once had a dream of attempting intercourse with a girl, which failed, because in the middle of it he felt the need of micturition. Indeed, he actually micturated into bed. The girl of the dream is unknown to him, but turns out on enquiry to represent the physical type of his mother.

He remembers another dream he once had when he slept with his mother in which he had intercourse with her. On awakening he found he actually had his leg across her. He wet the bed on this occasion.

Up to the age of fourteen he looked upon urination as the sex act between man and woman; he thought that only man had the fertilizing fluid which was the urine.

11. No enuresis since the last two sittings. Even when he has

an emission occasionally on masturbating he is impelled to urinate immediately after. Sometimes the emission does not occur and micturition takes place instead.

During the years when he had the strong fixation on his mother he often used to wonder about the intercourse between father and mother and felt jealous about it. He cared very little whether he vexed father by his constant enuresis, though he was sorry for mother. He thought "it served him right". Analysis showed that this spite really meant: "If he won't let me do it with mother, I shall do it in bed."

12. He had the notion that there existed only one passage in the female (apart from the anus) viz., the water passage which also served for the sex act. Impregnation took place by micturating inside the woman. Since he has been enlightened that there are two separate passages, his interest in micturition is waning. He feels much less excited during urination.

13. No enuresis for the last fortnight. The sexual excitement during micturition has worn off; his phantasies about the girl M. are disappearing.

He noticed that he frequently used to have erections during work. Analysis shows that they are due to day dreaming with phantasies of intercourse with a girl, unknown to him, generally much older than himself. Once more it proves to be the mother type.

14. This sitting is much on the old lines, taking place a week later. Nothing new is coming to light except that the patient had some sex play with girls even before the experiences hitherto related by him. The enuresis is so far completely cured. Analysis proved clearly, in accordance with Freud's theory, that it was in reality an unconscious substitute for the sex act.

Epicrisis: Patient had at this point discontinued the treatment for pecuniary reasons. His monthly report remains encouraging. On the whole his improvement has persisted. He records plenty of good weeks, interrupted at times by a succession of two or three bad nights. Altogether he has about three good nights out of every four, quite a respectable achievement considering the small number of total sittings.

ADOLF, A MODERN EDIPUS¹

BY DUDLEY WARD FAY, PH.D.

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INTRODUCTION

One day in the receiving ward of a hospital for mental diseases my attention was attracted by a slender, intelligent looking boy of seventeen with clothes and hair awry, whom an attendant had just brought out of an empty room in which he had been confined. The boy seated himself at a table and began writing at top speed, apparently enjoying himself hugely. I asked him what he was writing, and he showed me the following: "And I haven't wearied yet, I really enjoy it—What? reassuring the old folks and amusing the young ones. Efficiency Man says I rank 375% in health—a veritable dynamo of energy. I am under no restrictions—there are no inhibitions—the gentlemen are very kind to me and allow me absolute freedom. I am living under no restrictions, have no D T's, only what I cal A T's. They fed me on noodle soup, A B C etc. & believe us, we, the editors and people with hookworms are the cream of the frappe. Home for me is where the heat is, etc."

Conversation with the boy, whom I will call Adolf Smith, was practically impossible, for he uttered a steady stream of isolated words, phrases and sentences, paying almost no attention to what I said, but his disjointed talk indicated so much intelligence and education and was so full of symbolism, that I took down in long hand as much of it as I could. Deciding to make a special study of the

¹ Adolf consented to the publishing of this history provided his identity be withheld. For this purpose all names have been altered.

I am much indebted to Dr. Edward J. Kempf of New York for assistance in the study of this case.

case, I began by taking a trip to his home in Philadelphia and getting what information I could from parents, friends, enemies, and neighbors. As might have been expected there were many conflicting opinions, but I think the following synopsis of the information then gained is a fairly accurate history up to the day I first saw him.

PREVIOUS HISTORY

On the father's side the two great grandfathers and the grandfather as well as the father were lawyers and physicians. The grandfather died at thirty-five of "softening of the brain". The grandmother, a clever, strong willed, domineering woman, had a good deal of friction with her son. He was a seven months baby, born without nails, eyebrows or ear lobes. His two lower front baby teeth remained until he was twenty-four, and no second teeth replaced them. His beard was scanty and he did not shave until after his graduation from college. He had one sister, strong and healthy, who married and had a child and a grandchild.

On the mother's side the grandfather had been threatened at sixteen with pulmonary tuberculosis but recovered. He became a periodic alcoholic and died at seventy-six of kidney trouble. The grandmother was a healthy, frugal, strict woman, and lived to be seventy-eight. The mother is one of ten children, seven of whom reached maturity. She described her health as perfect.

Up to two years previous the father's health had been good, but when I saw him he was a thin, somewhat feeble man of seventy, had suffered two slight apoplectic strokes, and had a high blood pressure. He had had a rather unsuccessful career in law and journalism and now was on the staff of a small magazine at a meager salary. The mother was a still vigorous, energetic woman of fifty years, slender, blond, blue eyed, and of medium height. Owing to the father's limited income she had felt obliged to go to work herself in a millinery establishment in addition to doing the housework of their small home. Her sisters had married men with much less education than her husband, but they had done very well financially. This was a sore point with her. Though proud of her husband's superior learning and good social connections in his clubs and societies, she felt his education should be translated into dollars and that he had not much to show for all the money that had been spent on him.

He was forty-five and she twenty-five at the time of their marriage. He had been rather a gay dog or at least liked to give the impression that he had. He denied venereal disease. The boy was

not born till seven years later, and was the only child. The father was jealous of the baby before he was born, saying she would love the child more than himself, but after the child's birth he became very fond of him. He seemed to the mother never to have gotten completely over his bachelor habits and ideas. He spent money on himself, but was stingy with her and the child. She sometimes indulged in self-pity in being married to an old bachelor, like "spring married to winter."

The child, while slender, was healthy, but never cared much for rough and tumble play and was inclined to play indoors and read rather than mingle with sturdier boys outside. He was very clumsy and was always bumping into things and tumbling down. The mother made a companion of him and often took a lunch to school at noon which they would eat together in the park. In school work he was bright and was sometimes held up as a model to older slower boys, who relieved their feelings afterwards on one such occasion by banging him over the head with a geography when out of sight of the teacher. He never fought back then or any other time, never faced his antagonist or stood up for his rights. He either fled from aggression or acquiesced seemingly and then gained his point through cunning.

At home his parents, proud of his quick mind, taught him limericks which he was encouraged to repeat before guests, and they boasted of the number he knew. After a while he needed no encouragement. (This information from the neighbors.) The desire to show off developed steadily. Some of his mother's family had been successful on the stage, and his father wrote many dramatic criticisms. Thus his tastes were led towards the stage, and he later took part in amateur theatricals.

Many childish habits he carried beyond their usual time. He sucked his thumb till he was six. He held hands with his mother in the street and during church service till he was sixteen. He kissed his parents at night and morning, and on leaving and entering the house, and prayed every night on his knees before his father until the outbreak of his psychosis near his eighteenth birthday.

He had a thorough religious training, attending Sunday school and church clubs for boys as well as the Y. M. C. A. His athletics were confined chiefly to the boy scout activities and he would have become a first class scout but for his fear of water and consequent poor swimming. This rankled, as did being fired from a boys' military organization on the excuse of too many absences but chiefly

because his awkward gait ruined the appearance of the company. He was a good long distance walker, however.

When at an early age he heard and saw slang terms for penis and coitus in the streets and, on seeing a small girl expose herself, discovered that she was different, he told his mother about it, and she explained copulation and birth to him, the reproduction of flowers, birds and animals, and urged him to talk such matters over with her and not to use vulgar names for them. The church taught him male chastity. At thirteen he expressed fear that his mother might have another child and his father die and leave him to support the family. At fifteen she was resting beside him on a bed, when he startled her by saying he was going to marry young and have lots of children. She feared she might be arousing sexual feelings in him and got up and sat in a chair. The father, taking his own life as a model, painted the advantages of wild oats and late marriage, but the mother had different ideas on this subject, and counseled chastity and early marriage.

Apparently things went on as usual up to his sixteenth year. He was much in the company of his parents, and his mother was very industrious in regulating his actions. He seldom sought girls' company, and those he selected were of the same type as his mother, a fact that she herself noticed. In high school he stood in high favor with his teachers, and took a prominent part in literary and dramatic activities. He learned easily and did not have to apply himself much. The average boy avoided him, and he retaliated by asserting that they had no depth of intellect or pride of ancestry. In compensation for their slender means the family made a great deal of the father's education and ancestry, family trees and coats-of-arms being much in evidence. They considered that they were forced through lack of means to live in a part of the city inhabited by people below their social level. The boy had really been brought up in an atmosphere of make-believe. The father never reached a position in life of the kind to which he believed he was entitled. He made the pretense of being somebody, however, while actually his life was spent in fantasy, in the world of books.

Slightly before the boy's seventeenth birthday he failed to come home one night, which badly frightened his mother and caused her to send out a general alarm. The next day he returned on his uppers, having walked and caught rides many miles to another city, where he looked up friends of the family and borrowed money to return home. He gave no reason for his behavior, and was roundly

reproached for having left no word that he was going and consequently causing such a scare. "Didn't you think of me?" tearfully asked his mother. "You needn't flatter yourself," he answered, "I never thought of you once."

About this time a boy friend, Oscar, introduced him into a pseudo-artistic Bohemian group of people who were trying to make a local imitation of Greenwich Village. They flattered him, told him he was tied to his parents, that he had his own life to live, that he was a genius. His father, on the other hand, rather harped on his failures. The delighted boy felt he was appreciated at last, and became a habitue of a Bohemian coffee house where around deal tables with wax-smeared candlesticks self-appointed geniuses of both sexes chatted on all manner of subjects from art and homosexuality to bolshevism. A certain few very abnormal men in this group were suspected of perverse sexual practices, and it was noticed that he seemed to prefer their company, and to rather lose interest in the place when they left. They depreciated the merely male man, he was crude, common, a lower type than the so-called effeminate male or man of intermediate sex. The latter was the highest type in civilization, the artist, the creator. Two of these men were very fond of each other and caressed each other openly. They argued that marriage and heterosexual love were all right for the common unimaginative mass of mankind, but that it was reserved for a few select souls to taste the real joys of life, and they called love between males an "orchid." One of them painted a portrait of the other, nude with a lavender haze concealing the middle of his body and the top of his head.

This man became increasingly affectionate towards Oscar and one day told him a dream he had had the preceding night: *They were at a fancy dress ball, and he asked Oscar to dance. As they danced around he noticed that there were no women present, all the couples were men. Then he and Oscar suddenly realized they were both naked, and they fled into a closet. Intercourse followed with several orgasms on the part of each of them.* Oscar grew uneasy and frightened and began to keep away from these haunts, but Adolf was fascinated by the life, and stuck. Adolf's parents were indignant at Oscar for leading him into Bohemia but said that Oscar, at least, had had enough sense to get out, while he had not.

Under this influence he developed a passion to be different from the common, humdrum horde, and began to wear unusual clothes. He appeared at high-school one day with spats and walking stick,

precipitating a riot during which he smashed a transom with his stick, showering his assailants with glass which cut several of the boys. (This incident must have developed a taste for transom smashing, for he indulged it freely in the hospital during his psychosis.) He also wore a purple suit with lavender striped shirt, or baggy corduroy trousers with a red sweater and slouch hat, the Bohemians applauding his "courage in being himself."

Despite home protests he stayed in Bohemia till all hours of the night. One night his irate mother came and lugged him home. His father remarked he would not blame the boy if he ran away after such a performance. The next day he did run away, but this time he left a note that he was going. He did not return for two weeks. He had wandered through four states under an assumed name, working and borrowing money, then longed for home and came back.

His attitude towards his parents changed, wavering between his old submissiveness and a new insolent independence. Coming in late one night after they had retired, he knelt beside their bed to say his prayers, and then as he left the room told them both to go to hell.

Unknown to his parents he turned his Liberty bonds into cash, drew from the bank all his savings, and taking along a boy friend ran away to New York and stayed a month, during which time he spent all the money he had in the world in Greenwich Village and Times Square, worked at odd jobs for a few days, and tried to become a chorus man in a musical comedy. On his return from this trip he talked of the danger a boy ran of being seduced by perverts, and bitterly reproached his parents for never having warned him.

With other boys he talked much of sex matters but denied having had any sex experiences himself. He enjoyed smutty stories, particularly one which featured grandmother and mother incest. He once remarked that some people believed that desire was present in all love, but he did not see how that could be, for a son loves his mother and there surely could be no desire in such a love. He was much pleased at the increase of hair on his body, and was proud of his form. He attended a fancy dress ball, naked but for a fur pelt around his trunk, and he posed in the nude for a drawing class. There seemed to be only three ways out of an adolescent's problem, he said to boy companions: the Scarlet Woman, masturbation, or castration. He also said jokingly that it was a wise son who knew his own mother and father, and a happy one who didn't, and that many women were thinking of adopting him. He spoke sometimes of the intermediate sex and "morphudites" (hermaphrodites),

claiming he felt sorry for them, for they had strong inclinations and no way of satisfying them. He thought Queen Elizabeth had been one. At other times he expressed disgust for perverts, and said they had accosted him on the street, and he would have liked to knock them out but feared to try. He admitted that the possibilities of becoming perverted existed in everyone.

He stayed up all hours of the night, saying time was but a mode of thought, and boasted of his endurance and ability to do hard work with little or no sleep and still be fresh. Once he said he didn't want to be successful, he thought his calling was to be a menial, a valet. He worked evenings as a bellboy in a club and grew sideburns, saying they suited the part. In this club he had opportunity to get liquor and drank considerably. He much enjoyed waiting on prominent men and seeing them so intimately.

His companions said he was always playing a part, always acting, the world was his stage and everybody his audience. It was easy to fool the world, he declared. He wanted to be the center of attention, and he had no regard for public opinion. One boy called him queer and insincere and said he seemed too self-centered to feel real affection for anybody. His parents were disturbed at his criticism of his companions and his lack of loyalty to them. The father said he lacked backbone, and though he wanted an education, he wasn't willing to work for it. A Y. M. C. A. director said he lacked pep. His vocabulary was very large and he liked to use big words, but he also took delight in baby talk neologisms like *ahgoo* and *ikkersnoo*.

His mother in an attempt to keep tabs on him read his letters and diary. The father expostulated against this practice in vain, and soon the boy suspected she was doing it. One day he wrote in the diary, "Mother reads this." Two days later, "Skipt school. Bathed and jerked off." She scratched out the last two words, and he added on the margin, "Mother's handiwork. Mothers are the devil." Among later entries were, "I love Mother—at a distance. Skipt school again. My little mother, it seems, has been perusing this diary and gotten a rather startling bit of information from it. I really don't know what to do. If she had shown affection or a wish to help me, it would have perhaps been good that she knew. She showed only contempt and dislike. I wish that I could feel a little human affection for my parents instead of a cold aversion. Repeated reprehensible conduct of two weeks ago including bath. No school. No nothing. Even less. School again. No school, little wretch that I am. Started to make up physics, dull, and left it.

I am a beastly bounder, but my parents made me one. My father is Ye Compleat Cad and my mother is sneaky and offensively virtuous with an exaggerated opinion of her abilities. School again—no—nothing of the sort—skipt again, nasty little beast me—on the down grade—realize it painfully. School, prodigal's return getting hackneyed. Attended a ball, good time, think I lost some friends, an excellent thing to do. Tom quarreled with me, a one-sided quarrel. Jim quarreled with me, a one-sided quarrel."

His parents never knew where to find him now. He would go and live with other men or boys around the city, and come home at intervals and ask to be taken back. Finally he rifled his father's precious liquor closet and also stole some clothes and other articles. This seemed the last straw to the old gentleman, but they took him back again notwithstanding. He moaned around that he had no friends, as his Bohemian companions had turned against him, saying he was too cocky and that he intrigued to get the principal part in any play they gave. One of them put his hand over Adolf's face and impatiently pushed him away during an argument over the matter, and he ran from the room much terrified, grabbed Oscar's arm and begged him to protect him. He got the idea that these men were angry at him and wanted to beat him up. Then he said he would kill anyone who suspected him of perversions, and he feared people did think him a pervert, and begged Oscar to kill anybody who spoke of him as a pervert.

One week before the outbreak of the psychosis he went to an older man and confessed that his sexual impulses were getting too strong to be controlled and asked for help in finding heterosexual intercourse, but the man tried to dissuade him and advised exercise and cold baths. Late one evening he dropped into a Bohemian haunt and annoyed everyone by talking incessantly. No one could shut him up. Finally he said his head hurt so, that he was going home. When he left they asked him to return a military uniform which had been used in an amateur war drama. A policeman espied him prowling around a public building with a package that might be a bomb and started to investigate. Adolf ran, but was overtaken, whereupon he cried, "You've got me; here—take it," and threw the bundle at the officer. A crowd gathered, the boy chattered strangely, and the officer took him to the police station. The uniform and his excited, incoherent talk mystified the police, but he gave his name and address correctly, and they notified his parents in the middle of the night. The father said it would do the little fool good to stay in the lock-up

till morning, but the mother went to him at once. On seeing her he exclaimed, "Take this woman away; she's no relation to me."

He was removed to a psychopathic ward for observation, and the physicians made a diagnosis of dementia precox, and told the mother that he would come out of it but his mind would never be as bright again. He told the physicians he had indulged excessively in alcohol and masturbation, knew all about sexual perverts, was not really one himself but a potential one, he was of the intermediate sex (not strongly masculine) and his father was too, many men had made sexual advances to him, he knew all about his case and wanted to prescribe his own treatment, he had come because he found men more attractive than women and he wanted to be treated before he became a pervert, and that the whole city was rotten with perversion and he was going to purify it. From this observation ward he was transferred to a hospital for mental diseases.

After the boy's arrest his parents found the following soliloquy on a sheet of paper still in his typewriter. It must have been written just previous to his arrest: "I wonder if I could keep on typewriting all day long without going to pieces, making a great many mistakes and all that sort of thing. I should think that to be a professional typist would be one of the least pleasant employments on earth, unless the person typing had in his possession a wonderful physique and a lack of imagination, or perhaps that kind of imagination which contents itself with the deadening round of routine. A lifetime of typing appeals to me as one of those intense mental tortures which are infinitely worse than the most horrible physical pains to which man could be put. If the context was of the most engrossing interest I can hardly see how the termination of a day might be reached without the greatest weariness both of mind and of body, but as the copy which is given to the typist is miserable dry stuff of the lowest type of literature which is produced, it is really enough to give the jim-jams to any intelligent person in the mere thought. But I suppose some neptene of forgetfulness (wrong word I believe) comes to the fagged-out plodder and he continues in forgetfulness as his brain has stopped functioning, or perhaps he goes on his nerves, working after he is physically exhausted and doing things which his physique is incapable of, in a brilliant fresh manner. I believe that two pages of single space typing is about my limit and I doubt that I could continue long at that on the straight. Yet many mere children still in adolescence are spending seven or eight hours a day hunched over one of these infernal machines, receiving some paltry remuneration

which scarcely pays their few living expenses. Of course I exaggerate greatly but truth often lies in sincerely exaggerating.

"I don't know what the matter is with me today. I am acting like a fool and not thinking straight at all. Do you think I could get a job as a typist? I wonder. If it were possible that I could and conceal the fact from my parents making them think me at school and then make a stand and refuse to go back to school, but no, it is not necessary. I am not sure that it were better that I should continue in school, though my galling financial dependence upon a hard-boiled father makes my position well-nigh unbearable, by gosh.

"Why shouldn't I go on the stage if I really want to? Why should I be ashamed to say so? Is it just a fancy or is my feeling strong enough to make it the basis of a lifetime's career? The parents tell me not to be introspective but I really can't help it. Is it so good to think only for the day and never to wonder what will happen when the rent comes around? This kind of a butterfly existence may be all right but does it get you anywhere? How can I make myself stop talking too much, I wonder? Perhaps if I—no, the thought is gone. Funny how quickly I forget. I would like to be dead, I think being dead must be so peaceful. I don't know but I think so. No more get up, dress, eat, wash, work, study, loaf, loaf, loaf, sleep. Just everything stops. Nobody asked me if I wanted to be born. If I don't like being alive why shouldn't I stop it and go back into nothing that I came from?

"Really it is too much living with my mother. She is an excellent mother too but most annoying to live with. Father was right. Mothers are the devil, yet fathers are not very easy to get along with either. One's parents are really superior folks but they get tiresome, there is nothing like variety. Yet variety becomes more monotonous than monotony they say, and one whose life is too full is more wearied than one whose life is not full enough. I think it is only the coward who prefers to live. I am a very great coward. I think I had rather be brave than anything else. If I had made preparations I would run away, but my purpose is not firm. I wish I were braver with a firmer chin. I would like to be a genius, but genius with a weak chin is so foolish mostly, is it better to be a genius with a weak chin or a clerk with one? I don't know. I expect that at about forty I will be able to pose as a model of decadency. It is not my parents' fault, except that they are to blame for creating me. Don't tell me that a god created me, I am tired of your gods. I vaguely have faith in gods sometimes but it is largely because I am afraid

not to. I don't like people. Being alone is horrible. Typing nothing is silly. Comedy is nobler than tragedy.

“I'm trying hard to really be unhappy.
Somehow or other lucky I am not.
Instead I seem to merely be so drowsy,
That I am quite contented with my lot.”

Here he pictures vividly the difficulties of his condition; the inability to concentrate or keep his mind on one subject, the friction with his parents, the strong impulse to emancipate himself from his childish dependence on them, checkmated by his lack of confidence in himself and his inability to choose an occupation and earn his own living with the consequent fear of the future, finally a very weariness of the routine of living. “Why shouldn't I go back into nothing that I came from? Being dead must be so peaceful.” The barrier of life's problems loomed so high and insurmountable that he was debating whether it was worth while to struggle any longer. The terror at being arrested and locked up in a police station was the last push that sent him scuttling backwards into an imaginary land of freedom, easy achievement, and irresponsibility.

For a few days he had to be confined in an empty room, because he would keep no clothes on and played with his urine and feces. Once when the door was opened he rushed towards it and shouted, “I fear no man on earth.” When I first saw him he had been brought out into the living room of the ward, and while utterly indifferent as to his appearance, did not remove his clothing. He talked rapidly and continually and seemed to be enjoying himself hugely. Whether he had a listener or not was immaterial. Giving expression to his own thoughts was sufficient.

The following is a sample of his talk during our first meeting. “Everything has seven dimensions. Millet, Wheatena, H₂O. Blue blood, dash of lavender, purple. My efficiency is 376% today, was 375% yesterday. I can do up any man. Adam Smith (great grandfather) one of my ancestors or descendants. I'm well, adaptable mind. Certainly, sir, certainly. Adam Smith, ninety-two years old, rejuvenated himself by dynamos. Doris Benson Doty, three of us, anagrams. I'm going to Columbia. One room, one boy. I don't want a roommate, I like solitude. Absolutely. Fond of tidiness. The editorial we. Certainly, sir. I'm agnostic, theist, deist, Episcopal, Catholic, Plutarch's Lives. I'm contented, didn't lose consciousness. Lambs' gambol. Certainly. Stick from Egypt, the

Nile, rhino handle. I've been told the world was mine. Mother ambitious for me. I've always been under supervision. One changes one's names, anonymous. Certainly, sir. It's safer on account of the emperor of Russia. I like Egypt. It doesn't cramp my style. Greenwich Village sketch. Three characters only needed, myself, Doris and Evelyn. Siamese triplets, seventeen, eighteen, and twenty-one are my ages. Freud, very interesting, I understand all symbols. My identification tag is the mole on the back of my neck (his father has such a one). Nothing else counts. Perpetual adolescent, Adolf, never grew up. I take many names. My vocabulary needs depletion rather than otherwise. Dementia precox goes too fast. I test perfect 100 in Binet-Simon, certainly, sir. I'm the exact duplicate of Friedrich der Grosse. I'm pacifistic. I've done Africa mostly, also Polar regions. Egypt and the Khedivan library are my permanent homes. In Greenwich Village I was a bricklayer and white wing. It interested me. Certainly, certainly. I had paranoia, iris was a pinpoint, everything distorted. I'm interested in antiquity, hieroglyphics, interested in Switzerland, Mont Blanc, carte blanc, perfect freedom. I like freedom. My signature with either hand is the same. I can forge anything. I'm ambidextrous, ambisextrous. Every pore and the length of every hair has its signification. The father and mother never know just who the son is, the original trinity. When I want to leave that, I have to change my markings, electric tattooing. Inhibitions removed. I always work in one, seven or three. I'm a seventy-seventh son, Oscar Wilde, sodomist, that's his own business, I don't approve of it. I'm very strong. I could break that table to bits. I'm muscular but not muscle bound. I'm nonsectarian, no convictions. Family should be three. I'm actor stock for generations. Always choose humbler walks of life and activity. I went down on the Lusitania. Not much ego in my cosmos. Millions of photos ancient and modern taken of me, regular rogues gallery. I always do things in threes and sevens. I've been in the U. S. Army. (Volunteered but was rejected as too young.) Chateau Thierry, shot through the left leg (his cousin was). I choose the humbler walks of life for safety and comfort, happiness. I'm assassinated sometimes. The Washington Monument is the symbol of a penis, the first obelisk. Three is a symbol of the earliest trinity, first and last man on earth. Seven is a symbol of an anagram, Anna Katherine Green, House of Seven Gables. I choose sedentary occupations. I always go to men's restaurants.

No objection to cannibalism. I ate the mate and the captain too, most digestible."

The regression went far but was not uniform, for his behavior was a mixture of the infantile and subsequent stages of his development. Even when naked in a strong room mussing with his urine and feces he could talk of recent events in his life in a vocabulary that many an educated man might envy. During the first month he liked to get away by himself and hide. He crawled and stayed under benches, and one night the attendant found him "curled up like a snake" under his pillow, he didn't see how a human being could get himself into such a small compass. I found him once lying in a pool of urine with his head in a ventilator opening which resembled a small fireplace. An attendant was distributing toothbrushes, and handed him one. He dipped it in the urine and started brushing his teeth. The horrified attendant led him to the lavatory where he covered the brush with soap suds, and brushed his teeth and shampooed his hair with it. Frequently he crawled up the big fireplace into the chimney and, bracing himself against the sides with knees and elbows, stayed there head down till he was red in the face. Once he undressed there and emerged naked. When asked why he hid in the chimney, he answered it was the safest place in the house, the only safe place. He often said, "I was born this morning," and other remarks were, "Squatting and curling like a hedgehog is most comfortable. I seemed to go into a ball of silver like the mercury bulb of a thermometer, and then come out again."

I could do little for the first three months except take down as much as possible of his rapid talk. He would seldom pay any attention to what I said. Occasionally I could get him to listen to a question and answer it, and I sometimes would throw in a stimulus word or phrase which he would react to for a few seconds as in word association tests. His attitude towards me was very variable; sometimes he met me with a smile, at other times with frowns and hostility. Often he would swing between friendliness and hate several times during an interview. He delighted in ridiculing me, introducing me to other patients as his courier or amanuensis, adding that I was a very poor one and he believed he would fire me. At no time during these three months did he show the slightest interest in what I was writing down, though he complained once that I refused to take down his dictation, and criticised my lack of enterprise in that I had not learned shorthand. To talk was his main idea, and whether

anyone listened or not was of small consequence. Even when stretched on his back in a cold pack he talked unceasingly, chiefly to the ceiling.

For the first month he indulged in an exhilarating sense of strength and omnipotence, then never again alluded to these ideas. The following sayings are gathered together from many pages of notes: "I'm a dynamo of energy. I can do up any man. I have power to do anything. Nothing can stop me. A bullet shot into me would be deflected or incorporated in me. I changed the colors of the Recruit in Union Square merely by looking at it. I can magnetize or demagnetize a magnet. I turn clocks back by magnetism. Holding my breath and heart action stops the revolution of the earth. I am physically perfect. An aphrodisiac has the usual effect on me. I am practically amphibious. I can swim far (through poor swimming he had failed to become a first class boy scout). I can make my hair and beard grow at will. I have eyes in my forehead and the back of my head. I can see forwards and backwards. Eating shad roe and caviar gives me astonishing insight; I can decrease or increase population at will by holding my breath (oral impregnation?). I can't be held responsible for anything. I was annoyed by people calling me god, or demi-god, so I inverted it and called myself dog instead, inverted, safe. I understand not only animate but inanimate objects. Since I was fourteen up to (date of entrance into hospital) I was in a state of suspended animation. I've been about twenty of the United States presidents. I'm at the top of everything. I have the ability to kill others. They drop off like flies, go to pieces, decompose. No one comes very near, afraid I think, instinctively afraid of me. Animal magnetism. A Brussels carpet goes threadbare from my standing on it." At the end of the month reality forced itself somewhat upon him, and he remarked, "That sailor (a man of powerful physique) and I are twins. I used to be just his size, but I'm down now from malnutrition. We came from an orphanage."

In the very first interview he touched on the two subjects that continued to loom largest in his thoughts: "I'm ambidextrous, ambisextrous," and "The father and mother never know just who the son is—the original trinity. When I want to leave that trinity I have to change my markings."

As his talk was a hodge podge, never keeping on one subject for any length of time, I have had to classify his various isolated remarks and join them together according to subject. The reader should

bear in mind that these apparently connected statements are the condensation of the isolated sayings of weeks. I have not, however, joined separate words arbitrarily. The word associations are his own. "My signature with either hand is the same. I'm ambidextrous, ambisextrous. I'm intermediate sex. I could join a fraternity or a sorority, but I was operated on and my slits sewed up subcutaneously. That made me male which is the way one wishes to be. I was the two-holed wonder. I had two misplaced *vulvas*,¹



born that way, in wrong position." He sketched them in a horizontal line on midabdomen and explained they should have been lower down, one along the line of each groin. "Photography, pornography, perversion, inversion, natural instincts gone into wrong channels." I asked him to explain what he meant by perversion. He replied that was easiest done by a diagram and drew a nude human figure divided by a vertical median line. At first it looked female and he indicated two ovaries, but then he began to alter the two sides, making the

¹When his slang terms are translated into scientific language they are printed in italics.

figure's left side more rounded with sloping shoulder, swelling breast, hip, thigh and calf, and shaded it more. The right side he changed to a straighter outline with less molded breast, square shoulder and slender hip and leg. The genitals were female. He then contrasted the two sides. The right side was the lower side; the left the good side. The right was least developed; the left highest developed. The right was man; the left, superman. The right perversion; the left, conversion. He added a leg with three hieroglyphics on the knee, and below it three symbols, two of which could be a thumb, finger or penis, and the third a rough circle with a dot in the center. These he called Cleopatra's needle.

The left side was strongly female in form, the right side was a somewhat rounded delicate male or a too slender angular female. As he gazed at his finished work, he added the figure 7 to the right side, and 8 to the left and mused, "Why I should think of eight when there are only three dimensions I don't know. Four dimensions? Why? Or eight? Seems it should be three or seven—seven, eight, I don't know, it perplexes me. Left on right, right on left is my complex. Right—left. Triceps—biceps. Trefoil—fleur-de-lis." He drew a trefoil as three tiny circles arranged in a triangle point down and a fleur-de-lis as four tiny circles arranged in an upright diamond.

Though he claimed to be ambidextrous (like his surgeon grandfather) he really was left handed. Never again did he call the left side the most desirable. Thereafter they were equal with the right side gradually becoming the better. Patients frequently symbolize right and left as right and wrong, strong and weak, male and female. One boy pictured himself between God and the Devil. God was at his right and a little above; the Devil was at his left and a little below. God spoke good thoughts into his right ear while the Devil tempted him with wicked thoughts through his left ear. Adolf had been much criticized for his lefthandedness and had tried to change hands. It had become associated in his mind with another inferiority, his lack of masculinity. Thus we see how ambidextrous and ambisexual meant much the same thing to him.

"I was opened and sewed up, used as an incubator. A woman is a boy who never grew up, less developed than a man, more immoral than a man. Intermediate sex, puberty, midway between childhood and man. Lunatics are the only ones who stay there. Halfway between woman and man. A child who hasn't grown up. At seventeen everybody does absurd things and has to be steadied a bit.

Roosevelt and Eltinge were women at first, but they don't know it. Their maidenheads were treated with white lead, and they turned into men. Their two *vulvas* sewed up. I was operated on, unsexed. Bill and I are both morphudites. I was operated on for tumor, an ovary taken out. I started out as a male. Now neither one nor the other, unsexed. Subcutaneous stitches. I had triplets last night. You are my husband. I've saved my husband's life. I'm his wife. This is my appendix, my baby, my son. That sailor wants to marry me. I wouldn't strike another woman unless that woman proved to be a man. A hole was bored in me just above the penis, used as a floor mop. My wife says she had her ovaries removed years ago. Both of us unsexed for years, but it's our own damn business. I'm used as an automaton (schizophrenic delusion). I'm a eunuch, a two-holed wonder, Uranian. Uranus for the benefit of the Uranians. We'll both go female. Eunuch is a code name for Smith. I've only a hole now. An electric light was inserted into my hole, but I'm celibate. It's called a Coque d'Or condom." The incandescent light bulbs that projected from the ceiling he always called Coque d'Ors or Coque d'Or condoms. They seemed to annoy him, and he sometimes climbed up and smashed them.

Not only was he unsexed or female, but he feared sexual aggression from men. "Men go into a fury at me. Then I go limp for their own protection. Futile to put up a fight. If I go rigid, they become homicidal maniacs. I go limp not for my own sake but for others. The average man's reaction to me is homicidal mania. I'm in great danger. I travel in odd numbers to keep others away from me by force. A circle or even numbers are unlucky for me. I attract them like a magnet. Objects and people seem to be perverse and attracted to me. Anybody in close contact with me would in time amalgamate with me. Everything is perversion, Freudian theory, homicidal manias. Men have made sexual advances to me sometimes. I've never committed any crime or misdemeanor but many have been committed on me. I'm fighting you off, dash of lavender. Lavender, purple, perversion, leprosy, cholera morbus. You show homicidal mania towards me by pointing that pencil at me (a silver magazine pencil that I was swinging between my fingers). It's dangerous like a pistol, revolver. That pencil is cholera morbus. It could go out twelve feet long (erecting penis). Adolf Smith is castrated and killed every day; (then getting angry at me and grabbing at the silver pencil) that was taken out of my crotch last night."

He nearly always spoke of his father and mother by their full names, James Smith and Emma Smith, and usually denied they were his parents. Adolf Smith was another boy, not himself, and only occasionally would he admit that he was Adoli. "The Smiths have showed a yellow streak, physical and mental, from Isaac (great grandfather) down. Their blood is white. It needs red blood and iron in it. I wish you'd cut out that Smith talk. You mix me up with that Smith boy. Don't call me Smith, it has a connotation. I'm not Adolf Smith. I was only packed with him in the same coffin. I remember being unwrapt. I could see through the fabric that wrapt me. He was in the next cell, and he cried and cried, and strange to say, I felt sorrier for him than for myself (weeps). I heard that Smith boy complain about his food. Who's this Adolf? My name is Jones. Every time they cut my hair I change my name. Three times a day I change my name and switch from sex to sex. One really is what one says one is for the moment. Every lie I ever told is the truth. Twenty thousand men, women and children here are named Adoli Smith. Twenty thousand darkies are named Adolf Smith. I'm a mendicant, a beggar, asking you to keep my name secret. Who are my parents? No one ever knew. I don't know who I am. Let me start afresh. An orphanage where everyone gets a new start. They took the little boy downstairs and brought another little boy to each mother. The parents don't know who the son is. I felt that my parents were changed, as if someone else had taken my place. I'm going to start a bureau of disinheritance, inherit them, then disinherit them again. I'm first cousin to nearly everybody in the world, for everyone has adopted me. I'm an orphan boy, an orphan boy (sings it in great delight). I use only dirty names, never a clean one, never my own. It goes round and round and round (pointing to his forehead) from name to name. All three names, father, mother and I, I take on myself. I don't object to James and Emma Smith as parents but I'm not Adoli Smith. I merely tattooed his birthmarks on me." But occasionally reality asserted itself, as when he said, "I'm Adolf, that name is on my clothes. Sometimes something seems to strike me on the forehead and I forget who I am and think I am other people. I've been doubling all my life for great men, it gave me a pain in my *anus* years ago. I'm going to be myself now. My heart's in the Village, I'm going to stick to the Village."

The parents made week-end trips to the hospital to see the boy, and he never failed to receive the father cordially and seemed glad

to chat with him, but he frequently refused to recognize the mother, and acted quite hostile, ordering her to go away, and once twisting her arm so severely that people had to come to her rescue. Friends came to visit him at times and he invariably was glad to see them, but it was always a question how he would receive his mother. "Take this woman away," he would cry, "I've never seen her before." Once he demanded of her, "Why have you got my dead mother's clothes on?" After she had gone he would say to me, "I never heard of Emma Smith" or "I saw an impersonator of my mother yesterday. Emma Smith came to see me yesterday, claimed to be my mother. It's a wise child who knows his own mother, she may be an aunt. She's not my mother. One has to change mothers now and then. ('Who is James Smith?') That's me. *He's* a dead man." While denying his own parents, he invented illustrious fathers ranging from great figures of history and European sovereigns to American public men and prominent citizens of Pennsylvania.

In spite of his friendly reception of his father's visits, he managed to get rid of him in his fantasies and showed much father-hate in them. He was much preoccupied with the idea of revolution and the assassination of people in high places, particularly of Russia and the Czar (called "little father") and he disliked red objects for that was the color of rebellion. Often the tables were turned and the father surrogate persecuted him; he alternated between victory and submission. "I've been a regicide for ages. I'm here for manslaughter. I've been crucified several times. The Vatican people had homicidal intentions towards me. We make ourselves popes. They were irritated against me because I taught schism and sedition. Russian revolution, red terror. The Smiths poison and kill each other (he constantly talked of the Medici and their poisons). Every royalty is afraid. They are regicides. The best thing to do with a big man is to kill him. I was Lincoln, and Booth shot me. The French revolution is now. This year is in terms of 1840 revolutions. Boston Tea Party. Anarchists. I'm going to receive the shot meant for Lincoln, and die. I'm Marie Antoinette under sentence of death. I'll receive the bullet, but Lincoln will die. The Flying Dutchman is Adolf Smith, he threw away his grandad's bones. Oh for a Dutch port! I took the statue of George III and turned it into lead bullets (often repeated with gusto). Oberammergau (constantly repeated. "What does that mean?"). It means you're a Hohenzollern. The gentleman swore you're the Kaiser and I'm the Crown Prince. How many ways are there of my killing you? Same as you to kill me.

(He frequently called me his father, at which times I was usually the Kaiser, but sometimes I was his son.) I'll kill you, I'll kill you. I'm trying to clear myself of the manslaughter charge. Not committed yet. I'm suspected of killing the Kaiser. Who knows? Perhaps I did. You are to die. You have my sympathy. I feel a personal interest as if you were a son. I have so many sons. I adopt one now and then. You've got to hang for lese majeste.

"There was a circle at home I couldn't break. I was in the back seat, never the chauffeur. There was more freedom at my uncle's. The Smiths are dead numbers. James Smith is a complete failure financially. He's no relation to the family. He's a harmless, silly old boaster. Telling other men's achievements is his specialty. He's adopted me. He's a damn fool. I wore a grotesque mask and took Lincoln's place. Booth shot me. I was buried and wasn't discovered again till (date of birth). I was told I was James Smith and I have carried on as him ever since. James Smith is dead. I went to his funeral. ("How could you? I saw him alive a few days ago.") Well, I helped Mother get a divorce from him, and then she married you."

From the strong father-hate he showed in his fantasies and from his mother's suspicion that she aroused sexual feelings in him, one would suppose he would talk of mother incest, but only once did I hear such a remark, "She's my mother, also my wife," interpolated among remarks on other subjects. His behavior, of course, indicated a struggle against incestuous impulses, but he kept them out of his speech, except by inference, as when he said he was his father.

Only once did he mention masturbation. "Oscar Wilde is bad. Wilde is masturbation." Castration, however, was much in his mind. He kept repeating that he was the first basket case, no arms or legs, and many times he asserted that he was castrated every day. "A mania for castration. Castrate me. A eunuch, three of us were castrated. I'm castrated every morning. I was castrated and circumcised last night again. The police commissioner castrated me. Abelard was castrated. Heloise was unpunctured. Zeno said he was celibate, but found Aspasia in his bed. Therefore he went off and castrated himself because he couldn't resist temptation. He made himself a morfudite, he cut his penis and balls. Aspasia made a thing out of Zeno."

He made quite a few references to cannibalism. "I've been doing nothing but eat myself, my triceps and my biceps. I've eaten only my own flesh and blood here. I've eaten my bone (exposes his

penis and grins), yes, Mother. I live on the entrails of my relatives. All the food here is my intestines. My own blood makes my own candies. A passion for eating other people's balls. I acquired other men's memories through food, cannibalism. A man who's eaten human flesh, a eunuch."

It looks as if fellatio enters into these cannibalistic ideas. Another boy patient asked me whether by committing fellatio on a superior man he could improve his own mind. I have already mentioned Adolf's remark that eating caviar and shad roe gave him astonishing insight. Some of his remarks plainly indicate fellatio ideas. "A cobra bit me on my head, I chewed it off. I'm holding keys inside my glottis. Tetanus worries me, it is cured by massage. I used to carry lockjaw infection in my back teeth. I protect myself by a foul breath. Ethel Enard ran an answerer (Egyptian figurine the size of a finger) down my throat while I slept. She was Emma Smith and did it to Adolf Smith. I was forcibly fed on an answerer, on dirt, bananas, a rubber penis, tetanus, glottis. Our house guest rather forced his penis down my throat, broke me all up. I remember swallowing the answerer."

The phrases that he at the beginning repeated most often are the following: "I can stop or start my heart at will. Holding my breath would stop the world. Suspended animation. I'm a free agent. Fear of death. Everything and everybody are attracted to me, animal magnetism. Homicidal mania towards me. People in high places are in danger. I prefer common ordinary position as safer. I've been buried alive—often—often. I'm agnostic, non-sectarian. Always I'm insulted."

One isolated but interesting observation was, "Hatred and friendship, there didn't seem to be any great distinction, everything in paradoxes. Things are what they don't seem to be."

Twice a day for many weeks he was given hot and cold showers and hose, and the cold pack. He liked it and never stopped his talking through it all. Towards the end of the first month of the psychosis he said, "The continuity of my memory is poor. I don't remember quite straight. But today I think straight for the first time, entirely responsible. The baths brought down my excitement. I'm suspicious. I might babble too much, talk in my sleep, do damage. I say 'certainly, certainly' to hide more important things. My memory comes like an avalanche, with a rush. The two front lobes are working together. I felt my sanity returning. I've been strange. These are tears of joy. I was crying over unpleasant

memories. I remembered things I hope didn't happen. I cried because my mind was becoming clear. I was under the delusion I was Adolf Smith. My name is Johnson. I was both of them. The blood burst through my brain, and I realized I was a person and not an artificial automaton." (Schizophrenic delusion of being controlled from outside.)

During the first half of the second month he was destructive, tore up his bedding and yanked down the roller shades. He continually tore the buttons off his clothes. Then his mind cleared and he could talk accurately of his family history but always as distinct from himself. He told all about "that Smith boy," but he himself was somebody else. "My mind has been a blank for two weeks. James Smith is a good man, not successful financially, but very able and intelligent. I think highly of him, but Emma is not to be trusted." His conscious mind was pretty well in control of things but he still felt antagonistic towards his mother and refused to be himself. His parents visited him on this day, and he was cordial to both of them, especially to his father, but knit his brows in perplexity when his mother called him Adolf. For a few days following their visit he was restless and excitable, cried a good deal, was somewhat destructive, and often climbed up into the chimney.

Once when I took him into the office he went through an elaborate play in which he was Rollo Peters of the Garrick theater trying to hire 300 chorus men. He telephoned to many theatrical people, got very indignant because I stopped writing down his talk, and told them over the invisible phone that I refused to take his dictation and he would kill me if they wanted him to. "This is a theater, not a jail, and that door isn't locked." The play was frequently interrupted by thoughts on other subjects, but he always reverted to it. Once he snapped his fingers angrily and cried that someone was trying to use hypnotism. This remark and his calling himself an automaton or synthetic being indicate that he sometimes felt the schizophrenic sensation of being under outside control.

At the end of the second month he said, "I've got my sanity back again. They played witchcraft on both of us, stuck us full of pins and needles." I took this opportunity to make my first attempt at cure and told him I wanted to help him solve his difficulties, regain his sanity, so he could get out of here and take up his life again, and that his parents were reconciled to his becoming an actor or following any other line of work he liked. "How much money do you want? ("None.") Shake hands." Then he got resistant, left

the room and slammed the door vigorously. The next day I renewed the attempt, ("I want to help you bring back your sanity, get your mind functioning right, get you out of here"). He leapt from his chair, and went to the window, looking back at me in apprehension. ("What's the matter? Who are you afraid of?") "You." ("Why?") "Because you won't let me stay dead." A few minutes later he exclaimed, "I'm insane. Here's the doctor. What's the prescription? What's my name? ("Adolf Smith.") How many Adolf Smiths are there in this building? I decided to split into three minds. I'm insane, a homicidal maniac. Most people have a big lobe in back, and two little ones in front. I have a big lobe in front and two little ones behind. The big lobe controls the muscles. A secret. I have no little lobes. You put them into me." Another day he said, "If I rub my temples backwards, I go dead and forget. If I rub the hair forwards, I remember again. The two front lobes are the memory lobes. I was born this morning and I haven't had anything to eat yet." He ate enormously for several weeks, like an animal, begging food from his fellow patients, and complained continually of being hungry.

He began to get worse in the third month, talked more on homosexual subjects, and became irritable and mischievous. He drank out of a cuspidor and crowned himself with it upside down. He drank some red ink, calling it chianti, and rubbed some strong disinfectant he found in a store room on his face, burning the skin severely. He would wander restlessly up and down, tearing the plants or unpotting them, smashing pictures, tearing off his buttons and putting them in his mouth or stuffing them into key holes, grabbing and hiding the nurses' shears and spools, and soaping the books. He got resistant and disagreeable towards the nurses and told one of them she ought not to gouge out his eyes and exchange them with her own (castration with female replacement?). He threatened to strike her. Finally he was locked up in an empty room again to see if punishment would have any effect on him. It didn't, and he was transferred to an unruly ward with a heavily screened porch where there was practically nothing to smash and he could wander about freely without being tagged by a nurse or attendant.

I had a feeling that he was trying to conceal something from me and that he could come out of his psychosis if he would, that his mind did clear occasionally but that he immediately got frightened and ran back into his land of fantasy again. About this time I heard that he was under suspicion of having cashed some forged checks.

On investigation I learned that detectives had no doubt of his guilt, but the prosecuting attorney realized that the boy had been going into a psychosis at the time of the forgeries and that no jury would convict him, so the matter had been dropped. I recalled some of his statements that now seemed explained. "I'm ambidextrous, I can forge anything. We're crazy in order to make our getaway from the secret service. This is a theater, not a jail, that door isn't locked. As soon as I knew I wasn't in jail, I decided not to be insane. I always go dementia precox to keep from being killed." He was terrified when arrested and put in a cell at the police station, and was much relieved later when told that he was in a hospital and not in a jail or reform school. He even admitted to the ward physician that he had forged some checks, then would answer no more questions. I tried questioning him myself, and it was very evident that he was hedging. He began to talk a blue streak to get off the subject, and when I said "Secret Service" he jumped up and left the room.

If the possibility of criminal prosecution was what was frightening him back into the psychosis, one could not hope for a recovery until that fear was allayed. The prosecuting attorney gave the detective in charge of the case permission to visit Adolf and assure him there would be no prosecution. Adolf made no admissions but appeared to understand what the detective said, and looked relieved.

Another reason for his failure to improve might be the week-end visits of his mother, a continual reminder of his difficulties. She and the father were urged not to make any further visits, and thus let us see whether they had an injurious effect on him.

With the fear of prosecution gone I hoped he would begin to improve. "Why be insane any longer?" I asked. "No use," he answered laughing, "let's leave the insane asylum." In order not to stir up any resistance I talked of the Smith boy as of a third person, and he did the same. I explained that there was now no reason for the Smith boy to stay insane, because first, there would be no forgery prosecution, second the sexual problems could be solved with the aid of psychoanalysis, and third, the family were taking a sensible attitude and he would be allowed to develop his talents as he wished. He accepted the first two reasons, but demurred on the third, saying Smith could never be an actor manager, he hadn't the executive ability, he was lazy and a sponger.

I asked suddenly why he objected to being Smith and he retorted instantly, "Who *would* want to be him? He's a Uranian." I then

argued that psychoanalysis could help in that difficulty and in altering effeminate ways. He listened attentively and seemed to be considering the matter seriously. Next day he said, "Petty forgerist. Wouldn't hold him. Worrying himself into insanity over it, Adolf Smith, oh no" (correcting himself hurriedly, and giving another name). I'm dead. I can't come back into the world. I know too much. My parents know too much. The world must wait. (Super bell rings, he leaves precipitately) I must eat."

He was sent to a clay modeling class in hopes that might interest and help him, but he merely made mud pies and covered them with symbols, and mischievously rifled the pockets of the instructor's coat which was hanging on a peg.

Two days later he didn't want to talk with me and objected to coming into the bedroom I used for interviews. A would-be helpful manic sailor thereupon pushed him in bodily and shut the door behind him. Adolf was disturbed and looked mean. He made a dash at the window, trying to smash it, but I grabbed him in time and got him away from it. Then quick as a flash he took off one of his slippers and threw it at the glass transom, breaking a hole. I got all the available weapons in my possession and waited to see what he would do. He feared someone would shoot through the keyhole, and closed the window, saying it was a convent, and the situation was disgraceful. He partly undressed, pulled the pillowcase over his head and lay on the floor in a corner, pulling the mattress and bedclothes on top of him. After a few minutes he emerged very hot and sweaty, made a catlike rush to the door, leaped on the footboard of the bed, and smashed the already damaged transom into bits. This concluded the "interview," and I never tried to force one on him again. Although parents and acquaintances all had spoken of his former bodily clumsiness, he now showed almost superhuman quickness, a catlike agility.

Shortly after this an attendant surprised him and a little sailor named Flarihue in an unused room naked in each other's embrace. They jumped apart at sight of him, and he could not be sure what they had been doing. Flarihue had extremely sissified ways and freely told me of his homosexual practises in his home town. He said he allowed men to commit fellatio on him but refused to reciprocate, because, "I'm selfish. I want to be loved, but *I* don't want to love in return." The idea of heterosexual intercourse was disgusting to him, as were the male genitals also. His libido went out to men but, he said, "I try to raise it to the upper part, the clean part of

their bodies." He showed great disgust at the mere thought of the pubic region of their bodies. He attributed his physical and nervous collapse in the navy to his inability to get this customary sexual gratification.

For several days after the transom smashing Adolf would have nothing to do with me, and showed marked antagonism. I merely greeted him when going through the ward and waited for him to make the first advances. On the fourth day he came and sat beside me on a bench and read my notes out loud and understandingly, beginning with the reasons for his not staying insane. This was the first interest he had ever shown in my notes. Two days later he greeted me with the remark, "I adopt three mothers and two fathers every day. He's not wicked (pointing me out to Flarihue), he's charming. He's got *gray* eyes (he used to call my eyes lavender, when he feared sexual aggression from me). He's as old as the hills, he knows everything. We're children to him." Then he informed me that Flarihue was his mother. The two of them were much together, and Flarihue, the smaller and anything but robust, bossed Adolf around in an amusingly authoritative manner.

"That Smith boy," said Adolf, "talked of the family skeletons, bad taste. I met him in New York, and he impressed me favorably. He never knew my name, just a passing acquaintance. The manicure told me how a woman can wear a false penis, a Coque d'Or condom blossom, and have intercourse with another woman, merely urinate into each other. It's named after a grotesque opera, very artificial, Paris imitations, condoms come from there too. ("Can men have intercourse with each other?") In pederasty. Old men in French prisons were castrated. Castrated men would never want to leave prison, neither men nor women, almost statues, fig leaves covering them."

At the beginning of the fourth month he began to size himself up and philosophize about his condition. "He built a castle on the sand. It's rotting and going to pieces. Firm upon the solid rock the ugly houses stand. Shining palaces are built on the sand and slide into the sea. Smith's palace crashed down on him and killed him. If he built again he'd repeat the thing. If he got better advice, he'd call it a chapel and let it go at that." And then followed a lot of talk about the James river colony, Captain John Smith, Pocahontas, and the first chapel. After his recovery he said the tower of the Jamestown chapel was all that was left of the town and when he saw

it as a young child its age and permanence impressed him. The palace on the sand referred to a poem he attributed to Edna St. Vincent Millay:

“I burn my candle at both ends;
It shall not last the night.
But O my foes and O my friends,
It makes a lovely light!
Firm upon the solid rock
The ugly houses stand.
Come and see my palaces
Built upon the sand.”

He became happier and friendlier and announced, “All my brain, all three lobes are functioning properly. I must have some occupation. I want to get out of here. I want to get well. Shake hands on it. I was damn near insane. The penalty for self-abuse has been removed (my assurance that his few indulgences in masturbation had not harmed him). My reflexes are all right now, healed. *Mens sana in corpore sano*. I’m right handed. I’ve changed. That Smith boy and his cousin have been executed. The stock is completely gone, such rotten stock. He was a woman without a heart, feminine ending.” Then he told how a woman had taken Adolf’s place, impersonated him and tried to kill him. “She was evil, degraded, a leper mentally and physically, ugly and offensive. She is a thing, not a person. She must be gotten rid of. You can’t have two things of the same sort going around in the world. She was the personification of fear, and yet really she had no enemies. She’s dying, though she doesn’t know it. You’ll see her at black midnight, and you’ll hate her.” He added characteristics of his mother and grandmother, which I cannot give here, and said the last seen of her was in his home. This awful creature seems to be a composite and an identification of his own feminine component with his mother and grandmother, and like the Adolf of the rotten stock, it had apparently to be annihilated before the new Adolf could emerge. This period, the first part of the fourth month, was the turning point of the psychosis.

CONVALESCENCE

For the rest of the fourth month my notes are very scanty. He was tranquil and cordial, but still mixed up in his delusions. He said another patient had a fixed delusion that “Adolf was a female, not even human. First he asked me to marry him, then he drove

me away, then he adopted me. I'm still talking and no one to talk to, it's hell. ("Why not get well and leave?") No place to go to. I'm perfectly comfortable here. ("Like an animal in its stall.") No, I don't want to stay here. I want to get well, but what does that get me? ("Tell me your troubles.") I haven't any. ("You're living in your imagination.") Yes, I know it.

"In that row in the bedroom two weeks ago I was excited and scared, afraid of being smothered. I wanted ventilation. That's why I broke windows. The pillow slip was a gas mask." (Buried alive, re-entering the mother?)

I tried once to explain dissociation to him and said he must try to pull his split mind together, and he replied that he preferred to unite as his uncle.

When I was telling how every fellow has to pass through the narcissistic-bisexual stage, he suddenly retorted, "Yes, I know boys are bisexual and grow more male, but some lose their train."

As the fifth month began, he became more stable emotionally and fairly uniformly friendly in his attitude towards me. He could concentrate better and tried to keep his mind on the subject in hand. When he wandered off it, he returned of his own accord and apologized for the lapse. Previously he flitted irresponsibly from topic to topic.

"I was afraid of Emma Smith," he said, "afraid of everybody and everything, like a little boy afraid of the dark." Only once did his old resistance reappear. One day as I entered, he jumped out of his chair and started to come to me, but another patient nearer me asked a question and I talked a bit with the latter. Adolf sat down again, and when I finally spoke to him, he elaborately ignored me and didn't know I was anywhere around. Occasionally he looked neat and brushed his hair, but soon relapsed again into his usual mussed and sloppy appearance.

In the second week of this fifth month he said, "I have decided to get well. My memory is back. It comes and goes hit and miss." He had not quite given up the idea that he was not Adolf, and explained how he got exchanged with another seven year old boy at the Jamestown exposition, and he really was the son of a prominent Virginian, but the next week he not only admitted he was himself but signed his name to the following petition: "I am very anxious to get back to my work and more anxious to receive permission to re-enter my home and my own clothing. I was suddenly whisked

away here without rime or reason. I prove to Binet and Monet tests, mens sana, Adolf Smith."

Then he got very busy theorizing over the cause of his insanity. When a baby in his father's arms, the latter had fallen with him and he had received three scars on his forehead which he believed had kept him back mentally. "A little thread across my mind kept it from developing like most boys' minds. This inhibition is what is worrying me. A tiny splinter of bone was pushed forward. I think surgery would cure me. That bone must have gotten pushed in and infected. A light brainstorm. Lately I've had an uncontrollable impulse to hold my hands to my forehead. There's a steady beating pain at the edge of the hair.

"The situation at home got on my nerves. When guests came I had to give up my room to them and sleep with Father, while Mother (no more James or Emma Smith) slept on the living room couch. I'd go to bed, and Father and his guests would talk so late that Mother would come and lie on the bed beside me. I'd turn over on the other side. She was brought up in the South, crazy for a man. She made me respect Father. He was fifty-two when I was born. Then I lost confidence in her. Then she sent me here. My father made her visit me. Now that she hasn't come for a long time, I've gone to pieces." ("Just what did you mean by saying you turned on the other side when she lay beside you?") His reaction was instantaneous and extreme. With scarlet face he cried angrily, "You have a mind, sir, viler than a Philadelphia sewer. I'd never think of such things but for you, sir. I never thought such things at home. Such things one doesn't consider. Such things do happen, I suppose, but one doesn't connect them with one's own family."

I called his attention to the fact that I had made no statement whatever but merely asked him to explain one of his own. He quickly became mollified and said, "I like you, sir, you are kind, considerate, and trying to help me. I was tied to mother's apron strings in the hotel we lived in during my early childhood. We only had one room. I had no playmates. I was taught to read too young. It's done me a world of good to be torn away from home, this experience. She knew nothing about bringing up children. She quarreled bitterly with father over mere details, marketing and money, always money. I'm hoping she may divorce him, then I can take care of him. He's an old, old man. ("Which of them do you prefer?")

Him. He's had two strokes and his blood pressure is high. ("Did you mean your mother had strong erotic tendencies? And towards you?") Yes, but not successfully. She held me close to her, asked me to lie beside her on the bed. She told me she couldn't talk to father about herself, he was shy. She was going through change of life and wanted to feel her boy was with her in sympathy. She became hypersensitive about things."

I explained the family romance and how a mother's erotism might turn strongly to an only son. "So I recoiled. This is the first day I could bring myself to talk about my relations to my parents. Father was raised by a rich mother, and had no knowledge of money till too late. Then he put me to work. I sold *Saturday Evening Posts* when I was eight. There was a time when we hadn't food enough. He never told what he earned, but he kept up his club memberships to keep up the family traditions. He read too many books, a voracious reader; three or four at a sitting. I tried to imitate him. He made a showing on the outside of a bigger income than he had. Felt he had to. He had nineteen sack suits, two pairs of trousers to each suit, and three dress suits. He was always a little ashamed of using a street car. A queer old gentleman, entirely wrapped up in family. His idea was to see me through college, and then die, not suicide but his life work over. Now I don't know, he may adjust himself. He's been looking back, back, back, dragging me back, back to Latin and Greek.

"I did three years of high school. I was said to be keen. I was planning to study law at night and do typing by day. I wasn't living at home, I only took my laundry there. ("Why did you leave home?") Shame. Mother. Always haggling over money with me as well as with father. Keeping me in pinafores after reaching manhood. She always treated me as a very small child. Her sister laughed at her for it. I regarded this aunt as my protector (she and her husband were frequently his parents during the psychosis). I went to a queer little court of adoption, and she adopted me. I'd rather live with her. She's sensible and looks me in the eye. Mother always talks of herself. ("You've told me of numberless people who have adopted you.") Have I, really? ("What did you mean by saying your mother's erotic tendencies towards you were not successful?") I mean she never had sexual connection with me. Most boys don't like to be demonstrative with their parents.

"I remember three days in the early part of my sickness very clearly, but only in streaks since (these were the days at the end of

the first month when he said he was thinking straight and was perfectly responsible; he could talk clearly of the past then, but the personality was split and Adolf Smith was another boy entirely). And I remember the day I talked of Rollo Peters and the Garrick theater. I'd just read it in the paper. I always spoke of what I'd just read (he frequently did weave the topics of the day into his fantasies), and I often picked up the sayings of other patients and repeated them to you. This clear state of mind began a few days ago (middle of fifth month) during the cold snap. Nothing particular happened, but the rain was very refreshing. Only the sickness itself is a blank. I can remember before that all right. I want to return to high school and finish my course. There must have been something to pull me out of this. Probably it was thoughts of school. I usually relax in summer. I was under the delusion that my favorite uncle was giving me a vacation. Couldn't I go back to school? ("It's inadvisable to return to work too soon.") I want to go to college. Father offered to send me. He was a dramatic critic. I did amateur work, and we quarreled about it. He said I did too much dramatics and too little school work.

"I call this a nervous collapse. For a week before, my nerves were taut. Others noticed something was wrong. They thought it was self-abuse, masturbation. Father needs me. I'm his only son. He needs to see me at table. Our meals were quite occasions.

"The treatment here, the cold baths, I believe have brought me back to normal. I feel that I can write with my right hand. I learned first to write with it but in the third or fourth grade I switched to the left. I feel I'm naturally right handed and that my whole right side is lying fallow. (He tries to write with his right hand and makes the date of the first month, that of the three lucid days, then hastily corrects it.) I hope these interviews show progress, sir."

In the middle of the fifth month he wrote a letter to his mother, then crossed her name out and substituted his father's. In it he said he was anxious to get home and would stay there, and wished they'd come to see him. They answered the letter and sent him good clothes and toilet articles, for he was again taking interest in his personal appearance. He wrote again, this time to his mother, thanking them and saying he was trying hard to fight his way up to condition so he could rejoin them, but that his summertime collapse had been so complete that building up was slow. At the end of the month the parents were allowed to visit him one at a time, and he

was overjoyed to see them, but would not let his mother kiss him. After the father's visit he wrote her that he was much affected at hearing his dear voice again and had no wish to lose him now, that he was not trying to be the child of other people any more but was quite satisfied to be himself.

During the month he made several isolated allusions to his relations with his parents. "Only lately I've felt mother's affection bothersome. Since being in high school I've felt she was holding on to me too long. She was flattered when taken for a girl, and I remember someone calling 'O you sweethearts' at us when we were hand in hand. ("Do you realize that you killed your father off in your psychosis?") I think my father complex was rather worry about him and fear he might die any day from a stroke." I then read him the various father-hate remarks he had made, and he looked much perplexed and pained.

His deep feeling of inferiority was manifest. "I was brought up in ignorance of my body, and I'm just learning now. I sat too much. I didn't even hold a book while reading but rested it on something. I had no muscles, I was limp. I'm just finding out how weak I am (deep flushes). I had an unevenly balanced frame, only my legs were strong. No chest expansion to speak of. Mother feared tobacco for me, it might stunt my growth. I'm a little queer about the waist. That made me bashful, light loins, feminine hips. At the Y. M. C. A. I noticed other boys were broader in the waist and hairier. I couldn't touch my fingertips to the floor, small back. I inherit it from father, it might be the patrician build. The feeling of ancestry behind me and the good furniture in our home gave me self-confidence and kept me straight. When ten years old I was struck on the head by a stone and it bled a good deal. Since then I've been anemic, blue blooded, sensitive to cold. Awfully afraid of being head down and feet up. That's why I couldn't learn to swim well. I was never properly developed, small loins, and queer teeth; I still had two baby teeth (no so, his teeth were normal, an identification with the father). Now I'm becoming normal. I was ashamed of my clothes, not so good as those of older, richer men. Father picked them out. As an only son I dressed peculiarly, like a middle aged man. People laughed at me. A queer home boy, stayed indoors and read too much. Nobody took any interest in me. My parents left me to bring myself up, and I made a poor job of it. I almost deified father, and imitated him. Like being brought up by a bachelor.

"I feel that I've been using my left eye and the left half of my brain. I've just realized it. I've been using my left side, the right side has been lying fallow since the fourth grade. Yes, I do remember saying ambidextrous, ambisextrous, but it's nonsense. I did want to be right handed. Father wished it, he thought it an advantage."

He reasoned a little about the psychosis. "The situation at home got on my nerves, and I ran away. (I tell him of Jung's theory of the obstacle that the patient does not feel able to surmount.) The money question was my obstacle. I kept worrying. I must have slipped back into childhood. Imaginary. Trouble with the future. My parents wanted to know why they didn't have enough money to keep me from work until I got an education. That was the great topic of conversation. I let school work slide trying to make extra money for the family. I kept sliding back mentally through worrying over money. They didn't approve of my working but allowed me to. I envied my wealthy relatives. ("What did you mean by slipping back into childhood?") I forgot the subjects I'd studied in the high school and only remembered the things I learned in grade school, like reading, arithmetic and geography. Before I got sick I brooded too much. I didn't remember what I read, it went through my mind like a sieve. I talked very little as a child, but I talked too much near the end. It was a back swing of the pendulum. Now I've caught up.

"I believe from ten years on I've had a multiple personality. When exercising in the open I was Adolf, happy with the boys. Indoors I'd begin to worry about religion, a fanatic. I wouldn't want to go out and rejoin the children at play. I must unify these two personalities. I must have a Swami, outside help. How they do it, I don't know. One can't do it oneself. Swamis use mesmerism to unify personalities.

"I wanted to stay in that imaginary world and not come out. I could have regained my sanity but the will was lacking. ("What made insanity preferable?") I felt as if I had embarked on an adventure. There was excitement, and now the excitement is not there. So now I feel what a fool I've been. I'm trying to collect the scattered bits of memory that I dropped on the way. I'm able to concentrate again. The lack of concentration was the worst trouble. My mind shifted from one thing to another and didn't keep on one train. Being all those different people is one instance. I really believed it for an instant or so, then I realized it wasn't true.

("What were the pleasures of that imaginary world?") There were no worries. ("What else?") That's about all, quite all. I'm very anxious now to get back into the real world. I said to myself last night I must be patient.

("What did you mean by saying you remembered things you hoped didn't happen?") "Running around without many clothes on and talking. I remembered that incident quite a long time ago and I cried a little. ("Was there something you didn't want to face, that happened before insanity?") I gave way utterly when taken to the police station. The fright. I'd never been in one before. My Bohemian friends were very indignant at me over dramatics (flush after flush of emotion). I had a feeling I was cut by everyone. Now they send word they hope I'll come back. My boy friends were off to war. I was very anxious to find some friend or friends."

The sexual question was prominent in his thoughts and he recurred to it again and again. "Thoughts of masturbation and intercourse bothered me. I was ashamed of them and tried to squelch them. I never had anyone to discuss masturbation with. I'd like to. I used to have erections in high school classes when rising to recite. At seven or eight I complained of not being able to urinate and mother had me circumcised. The doctor was a drinker and going to pieces and it was poorly done. The poor job practically unsexed me. A small boy. I came out, not impotent, but queer, a little queer about the waist, light and feminine. That made me bashful. (The operation was really properly performed when he was four.)

"It's hard to discuss sex matters with another man. I feel bashful. Mother rather liked to discuss them with me. I didn't like her to. It seemed unnatural, and jarred on me. But father was an old woman in such matters. He tried to talk to me about them, got all fussed up, choked and quit. He warned me against self-abuse and I didn't know what the words meant and didn't dare ask him. When I was sixteen I got hold of a Y. M. C. A. pamphlet warning against the perils of venereal disease and the dreadful habit of masturbation, just a list of don'ts. I didn't understand about masturbation, and I was scared. I thought it unnatural and wicked, and that other boys didn't do it. But if you don't do it, you get nocturnal emissions. I was ashamed to talk of my body and was much ashamed at my first nocturnal emission. I washed it out myself to conceal it. I had no one to talk with, for I didn't want to talk over those things with mother. You've taken a weight off my mind about masturba-

tion. I didn't do it till I was seventeen. I was late in physical maturity. My testicles were out of position and growing to the base of the penis (imaginary). I separated them the other day, cut the ligament, and now I'm becoming normal.

"Just before getting sick I wanted to know more about sex, and got an older fellow to talk with me about it. He advised as a gentle start 'The Intermediate Sex' by Edward Carpenter, but I didn't have a chance to read it. He told me there was no stigma in belonging to the intermediate sex so long as one kept away from homosexual practices. It was only not being a cave man, not being strongly sexed, and man didn't live merely for mating. ("What is a morphudite?") An unsexed being, naturally sexless, no sex organs at all. I heard there were such men. I remember fearing castration here in the hospital and I was much afraid of the nurses' long shears.

"The idea of intercourse was on my mind before the sickness. I only thought of girls in a sex way, I was always tempted, but mother had taught me I shouldn't. ("What type attracted you?") He describes his mother's type both as to looks and behavior. I call his attention to it. "Yes, it's possible that is mother's type. I was much attached to a girl five years older than I, and her attitude towards me was motherly." In his delusions she was sometimes his mother.

Early in the month he said a man had mistaken him "for a female by seeing my silhouette on the window shade and rather forced his penis down my throat. It broke me all up." He also named two women who did the same thing to him, then added that they were his mother. It will be recalled that he told me once that his fellow patient Flarihue was his mother.

In the third week of the month he had a dream that epitomized the psychosis: "*I go to the theater with my parents. There are to be great electrical effects made by using cylinders of compressed air. I am afraid of the noise they'll make going off. I leave my seat and flee to get away from it, to the gallery, all over, finally back of the stage. I appeal to the spirit of George Washington. Then the cylinders go off, but only with a hissing noise. I think to myself compressed air cylinders aren't so bad after all. I step over the footlights, go down the aisle and rejoin my parents in the lobby to go home.*"

"All through it I felt very much ashamed, and kept blushing, for not keeping my seat in the theater (deep flush). I wasn't behav-

ing as I should. I was making myself obnoxious by wandering so much, and as I wandered I lost the thread of the play. I didn't notice the audience (reality) nor they me. The play was a mixture of Little Nemo, which I read as a small boy, and Robinson Crusoe Junior, and the scenery revolved behind it swiftly. It was very stagy, theatrical, unreal. And someone repeatedly stuck his hand through a glass bookcase door (he stumbled and ran his hand through a glass door at home just previous to his arrest). The sense of traveling was strong as the play went on, and I seemed to be with officers of many nationalities and I couldn't understand their foreign songs (the symbolic language of the unconscious). But it was a very restful dream, for I conquered my fear of the compressed air."

Cylinders evoked the following associations: "Fire extinguishers. A magazine story, *The God of the Cylinder*, a man shut up in one who emerges in another period of time, is unhappy, and returns to his own epoch. Pasteboard cartons. The first one we had at home contained white marshmallow whip (semen). Things in cylinders were forbidden. I was told not to eat it. That brings me back to fire extinguishers (he tried to drink out of one in the hospital). I was told not to use it except for fire."

("What are you ashamed of?") "Of being here in an insane hospital, but my recovery has removed the shame. ("What did you use to be ashamed of?") Father reproved me for my fear of gunfire and loud noises at the theater. He never forgave me for it, the only thing he never forgave. ("What might those cylinders popping off stand for symbolically?") Masturbation; one fear, noise, stood for another fear, masturbation. I've gotten over the fear of noise entirely." We see here the same combination of gun and penis, as in his own combined fear of homosexual assault and homicidal mania, and his regarding my silver magazine pencil as both pistol and penis. George Washington brought the association of Fourth of July with its pleasant noise of fireworks.

Could a better allegory be found? A boy through his fear of sex leaves his family and the world of reality and flees into a strange, foreign, childhood region of swiftly changing scenes where the fear still persists. Then he comes to realize that sex isn't so terrifying after all, and decides to return to reality and his parents, and take up his life again. Just as he conquered his fear of gunfire, so can he overcome his fear of sex.

("What were the forbidden sex acts?") "Masturbation, incest, and cohabitation. Cohabitation isn't done by boys of my age. I

rather envied a friend who did it, because he dared do forbidden things. And yet it lowered him in my estimation, for mother had taught me it shouldn't be done."

In the sixth and seventh months his mind was quite clear, and he was subdued and quiet, very different from the talkative and exhibitionistic behavior of the psychosis itself, during the latter part of which he strove to amuse the other patients. One of them told me that he had believed Adolf was hired to divert and cheer them up until he saw him try to drink out of the fire extinguisher, whereupon he decided he belonged in the hospital also. He grew so stout that his vest showed a little circle of white shirt between every button. He was given a private room in a good ward and parole of the grounds. During these last two months of his stay in the hospital we could really analyze the symptoms of the psychosis.

He told me that he had drunk heavily in the year preceding the psychosis (probably a flight from reality), and described his four flights from home. The first one followed his first masturbation, which occurred in a hot bath. "It shook me badly. I was afraid to face school. I thought people would know it, that I must conceal it. There was a pain in my groin which made me want to walk and walk. I felt that my voice had altered, deepened, and that worried me very much. It sounded harsh, and I didn't want it coarsened. Masturbation would coarsen me in general and change me utterly. I didn't know other boys did it. Father had said it was very bad, it would undermine the intelligence and make one impotent. I'd never talked about it to anyone else. I'd always been queer and isolated, without many friends. I wrote it down in my diary so I could keep track of how often I weakened and thus try to break it off. I feared it would make my face pimply, and I would look in the mirror to reassure myself. I had a horror of a bad complexion. My clear skin was spoken of, and I felt my success depended upon it. Old lady friends of mother's and my teachers talked of it, and I felt my teachers gave me good marks on that account. I was very proud of it, and of my hair which was fine and fluffy. I'd remember a compliment for days and gloat over it, a great wish for flattery, more so than most boys. At school it was noticed I was not self-conscious before girls, while other boys said they were, and admired me for my lack of it, but I saw nothing admirable in it. In one class I was the only boy."

The second flight followed his mother's fetching him from the Bohemian coffee house and his father's angry remark to her that he

wouldn't blame the boy if he ran away after such a performance. "Home was too close, I wanted to get away from the home circle. I was reading a book about the stage. I set it down and felt I'd got to get somewhere, a feeling of unrest. In all these runaways there was a queer longing for the stage. I felt all boys and girls of seventeen or eighteen were stagestruck, but I didn't want to be, for father ridiculed stagestruck youth so much. Books on the theater made me restless, dissatisfied. I played hookey a good deal and wanted to lie in bed in the morning. I worked late at night as bellboy at a club, and had to be at school at 9 A. M., and I felt drowsy in classes." In this flight he took another name and tried to earn his living, but gave up after two weeks.

"The third runaway was no sudden impulse but a deliberate plan. It came from unrest. I collected money and took a boy friend with me to New York. I was seeking cohabitation and didn't know just how to manage it. We felt we must go to another place, and New York was the wicked city. We walked the streets, but no prostitutes solicited us, and I returned as chaste as I left. My home reception was not the bright and sunny picture I had anticipated. They didn't seem glad to see me. I thought they should have been. After three hours I returned to New York and tried to support myself for two weeks as a chorus man, clerk, or waiter, but failed and went home again. The fourth runaway was to New York once more to see a big costume ball.

"Lack of self-confidence brought me back from these runaways. I always wanted to be told what to do. I used to ask mother what necktie to wear. She regulated my affairs too much. Father believed in giving me freedom and letting me take the consequences. She was always holding her nephew up to me as a model, and I disliked him intensely (this wealthy cousin's clothes were passed on to Adolf, another cause for hate; he was killed off in the psychosis).

"My strongest present thought isn't *how* I'll get well, but *what* will I do *after* I get well. I'm having a rather good time, though, and not worrying particularly. I sleep and eat well."

Gradually he began to talk of his relations with his mother. It was strange to see the intense resistance he had to overcome in order to speak of subjects that he had babbled about with glee during the sickness. "Two years ago she said she was going through change of life, that menstruation stopped, and it would be impossible to bear another child. She said she felt less resistance in telling this to me than to father. Once she told me she was fonder of me than of him,

but when I mentioned it afterwards she denied it and said she cared for us both but in different ways. She said she could have had more children but that he was old and the stock was bred out. He didn't satisfy her, and there had been no sexual relations for a year. She felt cheated, but boasted of her fidelity to him. I thought it strange that at change of life she should desire a man, and I saw nothing to boast about anyway. Fidelity is rather general, isn't it? She said she had never let him see her unclothed. I thought that a strange thing to tell me.

"I had an intense longing to get away from home. It seemed impossible to live there. I wanted privacy. They'd come into my room after I was in bed, he to open my window, she to tuck me in. I resented it. As a little boy I objected to her seeing me naked. I had an awful time to get her to allow me to bathe myself. She said I wasn't thorough, and that as she had bathed me since a baby, there was no need for me to be ashamed. She'd come into the bathroom even when I was thirteen or fourteen and I didn't like it, though I said nothing. Last winter I had a bolt put on the door.

"I felt great relief when we had company, a feeling of security, for I wouldn't see so much of her. I've always felt I had too much mother in my life. When I'd go out angry and upset over her, I'd knock father instead of her to other people. I'd repeat what she'd said, running him down. Since being here I've gotten a better perspective.

"When I was just thirteen we three went on a trip and at one hotel shared a big room with two beds. One night I was in bed while she was taking a bath. She left the bathroom door open, not realizing I could see it reflected in a mirror. I saw her get out of the tub, the first time I'd ever seen a naked woman. Then I felt ashamed and turned over, but a thought came into my head that it wasn't my mother at all, it must be some young girl. Here in the hospital I used to think the receiving ward loaf room was that bedroom.

"After that night I began making comparisons. Before that she was simply mother and accepted as a matter of course. It awakened my criticism. I felt she wasn't particularly attractive, that she was rather frumpy. She often told how attractive she'd been in her youth, but I was not convinced. It seemed as if she grew careless about dressing around the house. Yes, it may be simply that I noticed it more. I'd often see her breasts exposed and it reacted unfavorably on me. I disliked peekaboo waists and transparent sleeves on her or on other women in the street. An older girl at

school fascinated me. I studied her face for hours and was glad she wore thick waists and high neck. I haven't liked mother's features recently."

Finally he admitted he had entertained a conscious idea of incest. "It cropped up, especially when I went to bed at night: what if I should go across the hall and force my mother? It wasn't conceivable in nature. Why, then, should I want to do it? I must be a very unnatural son. It was my most painful thought. She said if her husband should die, she'd have me to live for, but if I died, she'd want to die too, and that he might die soon. I said she could live with her sisters, but she said she wouldn't. Then I said jokingly I had enough money saved to enter her in an old ladies' home, and she got very hurt about it. The prospect of father's dying and leaving me with her didn't please me. I found him more congenial than her, and he and I didn't quarrel, but she would get angry at me and say, 'you stay at this end of the house and I'll go to the other.' She always had these mads over nothing much at all, like the tone of my voice. We just grated on each other."

("Why did your erotic impulses go out towards her rather than to girls?") "I wanted to cohabit with somebody and the only person around was her. I recoiled. It was impossible. Yet the idea returned. I would lie in bed picturing the scene, her horror, and I gloated over her horror. I was never particularly successful in these fantasies. I'd rush into their bedroom naked, then recoil, and return to my own room. One night I actually walked to their bed in my sleep and said, 'Tell the old cardroom man that I've come to relieve him.' The cardroom man and his son both worked in the club, and I used to relieve the father and get his supper, a privilege the other boys envied me.

"These thoughts of incest would be in my mind till I went to sleep and I'd wake up in the morning with the same idea like a bad taste in the mouth. ("What would your father do during these imaginary attempts on your mother?") He simply wasn't there, his side of the bed was empty. ("When did these thoughts first come to you?") Last year at about the time I was looking over some old photographs of her, and one was of them both on their honeymoon.

"When I was very young and we saw some slang words written in the snow, she cratched them out, and told me about cohabitation and birth. She said the father put his . . . into the mother's . . ., I forget the words she used, but she said vulgar people called it

putting a button into a buttonhole. Then she had carried me next her heart for nine months, and I was born with great pain. Because she had suffered so much when I was born I must love her very much. Sometimes I felt she grudged the pain up against me as if it had been my fault and she was still suffering. She said it was a beautiful thing the way babies came, but I felt disgust. A penis was dirty, for it passed urine. I have always had disgust for urine, much more so than for feces. She said this was the sort of thing father should tell me about but that he was too shy in such things.

"Another time a boy said there was a good deal of *copulating* in the parks and I asked her what he meant. She advised me to leave boys when they talked of such things. After that I couldn't even broach the subject to her or father. I read patent medicine advertisements and looked words up in the dictionary, but felt ashamed of it. Sex to me has always been improper, shameful, secret. ("What started it?") Her saying father was too bashful to talk about it. And she herself showed strain and discomfort.

"At home 'Sit still and be quiet' was always the order of the day for me. When I was a baby and we lived at a hotel I wasn't allowed to cry. If I cried at table they'd take me into the nearby trunk room and hold a hand over my mouth. I was taught self-control young—sit still and say nothing. I've always had that feeling. Away from home I talked a good deal always. I've been over-appreciated away from home, while there I was kept in my place and told that father came first. Too much family. Other lads would say, 'There's Adolf going downtown with his father and mother again.' And mother would say to people we met on the street, 'Isn't he a nice boy?', even to a streetsweeper. And she wanted to swing hands with me on the street.

"I tried to squelch thoughts of masturbation and intercourse, ashamed of them. I worried about things that might happen in the dim future. Could I support my family? What life work should I choose? How would I do this, that or the other thing? I was always afraid I couldn't make both ends meet. I feared it. I didn't feel sure of myself. I didn't absorb things at school. It became increasingly hard to memorize anything, stage roles, etc. Inability to concentrate. Inanimate things in the neighborhood would take my attention, and I would think of nothing. I had a tendency to day-dream, to shake whatever didn't have elements of romance in my school work. I picked out the choicest subjects and let the others

slide. I didn't like math after the first year. I dropped the sciences, I lost power of attention.

"In midwinter I began to do inexplicable things. I don't recall any particular reason. I dropped everything, the school paper, the spring play. Too much strain. I was losing my grip. I felt I must make up my backwork. I resented very much a letter mother wrote to the teacher without my knowledge, saying she hoped they'd make me work harder and forbidding my taking part in dramatics. I felt I must cut loose from home, from school, seek a new environment. I feared a flunk. I couldn't face a flunk, for I was the school hero. Adolf was the important person in the school. I had taught English, I couldn't face a flunk in it. Back work was accumulating. And I hadn't chosen a standard course in the curriculum. I had only chosen the courses I liked, and I needed others in order to graduate. So I turned back from the whole situation. ("Did you run into this mental trouble on purpose?") I rather believe I did.

"I was tired of being myself. I envied other people. My peculiar trouble was believing myself to be someone else. That was my sickness. I had the idea that by saying I was other people, I really *was* them—for a few minutes. I wanted variety, experiences. I didn't want to work or have routine, I didn't realize what a bore it would be to have no routine, a workless existence, till I came here. I dramatized myself in all sorts of adventures and places. Often I was besieged in a castle or a city, and just as the enemy was about to capture it I'd stop the game. (It is interesting to note that he was never the aggressor in these fantasies, but was always in danger of being overcome.)

"While sick I felt a personal responsibility for the other patients. I doled my cigarettes with them. I thought I was a great benefactor. That idea persisted all through my vacation. Now I realize others have done for me, that I didn't even take care of myself. I felt myself a victim at first, with no shame or sense of sin. Now I feel ashamed of having gone insane, of the things I've done in my insanity.

("Why didn't you want to get well?") "I didn't want to exert myself or make any effort to pick up loose ends. ("Were you contented?") Rather, until—a thunderstorm and rain which brought great relief. I brought myself to look, said to myself I was going to stop destroying things and myself. "Come to yourself, Adolf." The sense of shame came to me. I began to mend my clothes and care about my appearance. I was disgusted at a fellow patient,

crude, noisy, sloppy-looking, destructive. Had I been almost as hard to bear as he? as obnoxious? The attendants asked if we were friends. *I* friends with *that*? *Such* a specimen? A return of self-respect is the turning point. ("Was insanity fun?") No, there was a mental disturbance. I was afraid, I didn't know what of.

"I was interested in that outline you made of the reasons why I should not stay insane, and I kept thinking about it. Keeping mother away was very helpful at that time. She was rather a disturbing element. ("Why did you call me a disturbing element too?") Because you made me think, and I objected very much to exercising my mind at all. I wanted no effort. I used to feel particular indignation whenever you touched on the subject of incest. Even when you mentioned mother, before you had mentioned incest, it made me mad.

("Why did you decide to come out of insanity?") "It was school time and I always took a stronger hold on myself in autumn and tried to turn a new leaf. I had had a feeling I'd come out all right, that a vague someone from outside would get me out. Then I began to think I'd have to do it for myself. A patient said to me that the less I talked to the doctors, the sooner I'd get out, and I held off from you on that account, but after a while I used my own mind and didn't consider the opinions of other patients. ("What effect did my talks have?") They made me want to come out. You came from somewhere outside of the institution. I saw you every day drive up in your car. You were a constant reminder that there was a life outside. I needed someone to tell me what was what."

In the hallucinatory period I represented many individuals: father and father surrogates, friend, servant, son, niece, husband, and homosexual aggressor. During his hostile moods I was the hated father, usually the Kaiser, though often Lincoln, King George, the President, the warden, etc., or a servant or an aggressive homosexual pervert. During amiable moods I was a friend or companion, the kindly father, or a son. When the desire to get well germinated and he realized I could be of use to him, he dropped the hostility and was ready to talk with me at any time, but as painful subjects were continually cropping up, he gradually grew more offish and escaped frequently. After getting freedom of the grounds he cut about half our appointments. His parents urged him to keep working with me and he acknowledged that his flights were largely to avoid facing the revelation of his unconscious, but he remained inconstant, nevertheless, till the end. It was a very wavering transference.

One day I read him the report of the physicians who examined him soon after his arrest, in which it was stated he said he was a potential pervert, that other men made advances to him, that he found them more attractive than women, and wanted to be treated before he became a pervert. ("What perversion did you fear?") "I don't know but I was warned to beware of overtures of friendship from older men. ("What could they do to you?") *Commit pederasty on me.* I'd thought that out. It's the only possible way of abusing a boy. It didn't worry me when I was normal. It loomed up when I was arrested. I felt I was going to the dogs and was glad of the arrest and anxious to undergo treatment.

"The bartender of the club where I worked as bellboy warned me to keep out of the members' rooms, but I didn't understand, and asked my parents what he meant. And up in New York my aunt warned me of perverts. An artist advised me to be careful on the streets. Men might pick me up, and I'd never be the same again.

"It happened here in the receiving wards. I never distinguished then between patients and attendants. I thought all were attendants and had authority over me. A soldier told me to follow him into the wardrobe, and he committed pederasty on me. I had the delusion I was in an Oriental harem and I called him a eunuch and thought he was trying to unsex me, and that I was clever to deceive him. I thought I'd made him believe I was a woman and thus saved myself. Another time a sailor, stronger than I, held my throat to keep me from yelling and did it to me on three different occasions. I didn't find any great physical pleasure in it. It was painful as if my physical mechanism were being broken. I had no will of my own. I took every suggestion and followed it. One patient told me to heave a brick through a window and I did so."

Another day he broached the subject. "I feel disgust for the womanly man now. I felt repugnance for a fellow with soft voice and girlish ways (probably Flarihue). I must avoid that type, not associate with them, painted faces, shaven brows and artificial manners. (Resistance.) Improper relations with other men. ("What?") *Pederasty* I suppose. ("Anything else?") I don't know anything else." ("Is there any other way?") He shows great resistance and finally murmurs, "*fellatio.*" ("When did you first hear of it?") "On the trip to New York my aunt didn't like my companion's face and blamed mother for not telling me more of life. She said men sometimes abused boys. An older man might interest himself in me, do me favors, get me in his power, then awful

things might happen, ruin. Her talk shook me very much. I was afraid. I don't think I was ever solicited, but after my money had given out and the other boy had abandoned me, I used to walk the streets with clenched fists to resist anyone who might solicit me.

"A fellow told me of a Uranian at the university who paid attentions to his sister. The Uranian had finally broken down, sobbed, and said he felt impotent and couldn't marry. Such people are Uranians, homosexual men. I can't remember having had any conscious desire for homosexual acts before insanity, only fear. ("Can you recall any fellatio desire?") That happened here also. I was naked in a strong room and hid my genitals between my legs and tried to pierce myself with a finger as if I were female. I was very erotic. I painted semicircles for female breasts on my chest with feces. Later I painted side whiskers too. I was very anxious to wear three socks like the Northwestern Mounted Police."

Then he ceased beating around the bush and screwed up his courage to return to the subject. "One night a patient made me commit fellatio on him. Afterwards I went right to sleep.

"Later on, another sailor dominated my mind, a throwback, in whites, carrying a lorgnette. (Flarihue. He often carried spectacles in his hand.) Yellow hair, red circles under his eyes, a feminine type, ratlike. I thought he was the Prince of Wales or Charles II during the Republic, a child that I must protect. I had a sense of obligation. Both of us were naked. Each wanted to be the male in fellatio, but he insisted and I gave in. The attendant surprised us, but the next day we succeeded without detection. It was very disgusting. I had a great revulsion of feeling and avoided him after that." It will be recalled that he once called Flarihue his mother, and at another time said his mother forced a penis down his throat.

"In New York I slept one night with a chorus man. He began to paw at me, trying to get me to turn over and face him. I told him to let go, but he said I've have to eventually, so why not now. I pushed him away and got up and dressed. I feel very much ashamed of these homosexual experiences and have decided never to let them happen again. They are painful or disgusting, and certainly they will never be a conscious temptation to me in the future. In the past I wanted to do forbidden things, but there was also repugnance and nausea at the idea.

"I feel great resistance talking of castration. Before I got sick I was curious about it and asked questions. Zeno had himself castrated because he felt himself slipping. I had that thought over and

over again. Abelard and Heloise came to my mind a good deal. He raped her and was castrated. Castration would relieve me of worries."

During this period of sexual confessions he had three dreams. The first was: "*The circus elephant has died, but the circus goes on. It packs up in a caravan and starts on, I with it. I look up and see that the elephant much bloated is floating right overhead following me. I felt sorrow at its death but disgust at its following me. It ought to have been buried.*" Associations: "I heard of a man who died on a ship from yellow fever. His corpse was thrown overboard but floated on the sea and followed the ship into port. They had to haul it out to sea and sink it. I felt a personal sorrow, the elephant was my favorite animal at the zoo, but I hated to hear it said that it had two tails, that it was the same at both ends. That word grated on me. I don't like rear views of anything, people, animals, or houses. Any reference to the sit down place always brings a laugh in the theater. It's the only part of the body one can't see in a mirror. I used to fear piles from reading patent medicine advertisements and would try to see in the mirror if I had any. When I was twelve a man used to say, 'Take your fingers out of your *anus* and get to work.' That was wicked and bad taste. But that thought used to come to me when as a bellboy I'd stand at attention with my hands behind my back." Other associations were of his parents, of sopping bread in molasses or gravy, and of a little bear behind. This dream seems to represent his struggle to outgrow his childish anal erotism.

The second dream was: "*I am sitting in the chair beside my parents' bed on which father puts his clothes when he undresses. Mother gets out of bed by stepping over him, comes to me and sticks four pins in the form of a square on my left hip. I flee into my room and find it is this room in the hospital. I felt physical pain and I was mentally confused.*" Here we have him usurping his father's place beside the marital bed, while his mother surmounts the obstacle of the father to come to him. A female symbol is placed on his left or female hip and he flees from it into insanity. He is reasoning over the sexual theories that he has been discussing with me.

The third dream was as follows: "*My legs are itching. I reach down and scratch and pull off my penis and look at it. It is black. I wonder how it ever deceived me as it isn't a very good imitation, and I say, 'This isn't real,' and put it down on the windowsill. Then*

I discover a clean penis on my right elbow. How did I get so misshapen? How shall I get it into its proper place?" Associations: he has ringworm in the genital region and is worried about it, black means disease and death, right means masculine. Interpretation: behind the obvious wish to clean his genitals of the skin infection is the more disguised wish to be rid of his diseased and improper (black) sexuality and to replace it with a proper, clean, masculine (right side) sexuality.

Thinking it was best for him to know all that his unconscious had revealed during the psychosis, I began near the end of the sixth month to review my notes with him. Although for several weeks after his mind cleared he was usually willing, even anxious to discuss his hallucinations and delusions, he now showed a tendency to try to forget them. Consequently this review did not meet with much enthusiasm on his part, and he dubbed it the rehash.

On the subject of rebirth he said, "My very first hallucination after being sent from the police station to the psychopathic ward was of a silver ball. I saw a ball of mercury against a black background. Voices from a great distance were invoking aid for me. Then I seemed to be inside it, I pressed against the wall to get out, and it broke like a hollow bubble. My main desire in the early part of the psychosis was to get away from people. When they shut me up in the empty room it was no punishment. I used to repeat incantations to prevent their finding me again. I tried to crawl under benches and get a cushion underneath me, and I imagined getting inside a coffin. A desire to hide, to go back. I felt that if I could shut myself up in something I could begin all over again. I sat in the *intrauterine* position, trying to get into the shape of a ball, a desire for concealment, to get away.

"When I was six or seven I heard mother's old lady friends say they dreaded the stairs, so I thought it was the thing to do. But what I feared was that the flight above would fall on me or that someone would chase me on them in the dark. It often kept me indoors but I never spoke of it. I got great joy from escalators. While insane I believed I had been standing on the third step of the stairs when all this began to happen, and I tried to demonstrate that the windowsill was the third step. I climbed up on one, caught my heel and fell. I've had a very vivid picture of myself falling downstairs. That I had fallen head first down the ventilator shaft into the empty room, and that I could go back up it feet first. I was very anxious to. The reason I climbed up into the chimney so much was

because in it there was some great secret which I wanted to find out. Yes, I remember thinking one morning that I had just been born."

At the time he climbed into the chimney, he said he did so because it was the safest place to be, and after his recovery he said, "I was afraid, I didn't know what of. I remember squatting by the ventilator hole and repeating again and again a poem. It doesn't mean much now but it seemed to comfort me remarkably then. It's about a dive and was written by Carter Milam and called 'Somewhere on Mott St.' I counted the number of boards in the door and tried to make them seven. This is it as well as I can recall:

"Down seven steps to a blackbeamed door,
Then a pathway, lightless, damp,
Where the strangled air withers in a cell
Of nausea, stagnant like the smell
Of flesh that fries in some fire of hell,
Then a jade faced thing and a lamp
Whose half dead flame neath the yellowed light
Leapt and lost itself in the gloom.
Down seven steps to a blackbeamed door
With its smoke hung, yellowed light
And the walls vermilion, jade and gold,
Were hid by the mists of an incense bowl
Which swirled when a figure faded, old,
Crept into the ochre light.
And the seven sins neath the flaring jets
Leap and lose themselves in the gloom.
Down seven steps to a half dead world
With its half live, half dead things,
Whose half dead mouths in the half dead air
Brush half dead lips over half dead hair,
And whose half dead eyes in a half dead stare
Worship blindly the god that springs
From the pungent fumes in their living tombs
Till death—then another world.'

There's a bit of morbid, unhealthy literature for you. That's false love. It's one of the last things I memorized before I got sick."

While still hallucinated he once said, "I was put in an airtight cell, a gunny sack, and dropped from a window of the Washington Monument. I fell and landed with a thud on my haunches, a La

Tosca fall." Since he called the monument a penis symbol, this looks like a reversed procreation and birth fantasy.

The masculine protest also played a large part. "As a little boy I played with girls and stayed indoors too much. Mother tried to keep me in curls and Fauntleroy collars, but father took my side and I won out. My inability in the Y. M. C. A. gymnasium made me feel inferior, and I saw my body was more feminine than the average boy's. I wanted to be more masculine. I admired broad shoulders, deep chests, and hairiness. A teacher said character could be read from one's chin, and I worried over mine and thought it was weak. I used to use 'certainly' and 'good' as interjections because they sounded grown-up. In the psychosis I thought that left was connected with insanity, and that to be right mentally I must be right handed physically, so I tried to use my right hand. I felt inferior in being left handed." As his convalescence progressed he abandoned the attempt to be right handed and returned to his left handedness quite contentedly. Apparently as the symbolic thinking sank deeper into the unconscious, the necessity of obeying it in conscious life disappeared. During his fears of homosexual assault he had talked much of a coat of mail or iron filings made from his own hair which would deflect any bullet and protect him from all dangers, and he dilated on the necessity of having red blood with iron in it.

His talk during the reign of the unconscious was always very rich in symbolism, and now he was able to explain the memories which determined many of the symbols. It had been very evident that buttons had a symbolic meaning for him. He tore them off his clothes continually, put them in his mouth or stuck them into key-holes, and said there were one or two thousand of them on each pair of his trousers. Once when he tore one off his shirt he called it a Coque d'Or and a trefoil, then noticing it had four holes explained that one more hole had been punched in it. His mother's description of the sexual act as putting a button in a buttonhole explains this unusual symbol.

The trefoil he pictured as three small circles in the form of a triangle point down, and it always stood for male. This figure is a part of his father's family coat-of-arms. Of course, behind it is the common symbol of three as the male genitals. A fleur-de-lis on the other hand was a quatrefoil and female, French, effeminate, and pictured as four small circles arranged in the form of an upright diamond.

Both buttons and incandescent light bulbs he called Coque d'Or. The resemblance of this term to the slang word for penis is obvious. It will be remembered that Adolf disliked the light bulbs and removed and smashed them. He would say, "The light in the ceiling isn't right, it's a Coque d'Or condom. I'm as near a Coque d'Or condom as one *can* be, Parisian. The electric lights here are. They ought to be changed. They were put in by morphudites." In the rehash he said, "I used to stare into the electric lights. I wanted to see what I was afraid of. Why did I discuss those lights so much, I wonder. There was a vague feeling of unrest about them." The two following associations explain his uneasy fear. The proprietor of a music hall, called the Coque d'Or, warned him that a boy like himself loafing around such places was in danger of being picked up by perverts. And he was familiar with a smutty story in which swallowing an electric light bulb is likened to fellatio.

Before his mother's visits were stopped he asked her to bring him a curious confection, a stick of porous peppermint candy inserted in an orange, the juice of which he sucked through the candy. In the rehash he denied any memory of such a thing either in the psychosis or childhood, but the mother said she used to give it to him when a small boy. The frequent talk about lockjaw infection and protecting himself by tetanus is connected with the idea of fellatio. In the rehash he said "tetanus was to prevent phallic experiences."

In color symbolism his use of lavender and purple was quite usual. Lavender as a stimulus word provoked the following string: purple, perversion, leprosy, cholera morbus. The rehash associations to purple were passion, bad sort of love, homosexuality. When he feared sexual assaults from me he accused me of having lavender eyes, and purple in my blood, and leprosy, and later, when he grew more friendly, he told me my eyes were not lavender but gray. He once remarked, "My friend is lavenderized. He plays on both sides. I used to carry lockjaw infection in my back teeth. The ladies will all swear to it that they are gentlemen and vice versa." Again when afraid of me sexually he said, "You are carrying trefoils all over you. I'm the weakest. You're on top. I'm on bottom. Can you expect to have a moral sense at such an age? You're a full blooded Congo negro (a negro is a common symbol for low qualities or impulses). There's leprosy in your blood. Now you're trying to give it to me. As soon as your blood ceases to be red (virile), you get

cholera morbus." Lavender, purple, leprosy, cholera morbus, infection, bad blood, and negro all symbolized homosexuality.

Red was ambivalent, good and bad. It stood for health, strength and wholesomeness as in red blood and iron, and also for revolution in the father-murder fantasies. This latter idea caused him to hide red articles to get them out of sight. "Red meant something, Russian Reds, a revolutionary symbol. I disliked it."

"Green means perverted," he once said. "Oscar Wilde, perverted, always wore green, no, white, and green underneath." This unusual meaning for green perplexed me until in the rehash he explained that Wilde wore a green carnation, and that a libelous book on perversions was called "The Green Carnation."

He used numbers symbolically a great deal, 3 and 7 as male or good, 4 and 8 as female or bad. "Circles and even numbers always bring misfortune, so I do things in threes, trefoil, gatling gun. I always work in one, seven, or three." Seven seemed to signify the mysterious and supernatural, also.

There was a touch of sadism and masochism. As he was sinking into the psychosis he used to use all his ingenuity to think up things he could write to the five-year-old girl he was very fond of, that would hurt her feelings. One pair of his many shifting psychosis parents was this girl and Robert Service, the poet. He once remarked, "I lie to mother to save her pain and to give her pain." And in reminiscing over the psychosis, "I seemed to enjoy fears. I got a peculiar pleasure out of self-torture."

At the conclusion of the rehash he said, "I've decided to postpone cohabitation. Before the sickness the urge was so strong that I said I wouldn't draw the color line. Now I shall try to sublimate my libido into work. My attitude to my parents has changed, probably due to the two months' separation. It used to be a sense of dependence upon them, and now it's a sense of responsibility for them. I hope to go home and stay there. Father may not live many more years, soon he'll be retired, and the support of the family will devolve on me. I expect to go to school. I feel capable of studying now."

"The last time I ran away I looted the house, that is, I burned my bridges behind me, so that I couldn't return. I wanted to sever family relations so I'd feel I had no home to return to. It wasn't the objects themselves I wanted. Then I got the first good job I ever had, but when I returned home I lost efficiency, and then the

job. I believe its better I should leave home and make my own way. At home I can slop and loaf, but away I must keep up. I love the stage. I'll study that."

At this point the mother was interviewed again. It was explained to her that she must let go of the boy, allow him to develop, no longer treat him as a child but as a young man, and she was warned against fondling him and stirring him up sexually. She responded well. She said she saw the necessity of changing her attitude toward him, that she was willing he should leave home entirely if necessary, she had her business and her housework, and her sickly husband to look after, and she would always find enough in life to keep her busy and interested.

I had talked with her and her husband about the family romance and Edipus myth, explained some other of the psychoanalytic theories, and suggested they read "Man's Unconscious Conflict" by Lay, "Mental Conflicts and Misconduct" by Healy, and "The Psychology of Insanity" by Hart. They gagged a little over the first two, but the truths gradually percolated, and their son's insanity lost some of its horror and became more understandable and interesting.

I called the boy's attention to his generally yielding attitude and lack of aggression, and he admitted, "I used sneaky ways of getting my own way. I didn't oppose people openly, I realize it. ("You seem over anxious to agree with other persons' opinions.") I used to be rather argumentative at home, and they sat on me for it. I got into the habit of not having my own opinions. I'm too inclined to be swayed by other people. I didn't act on my own initiative. I was too quick to do what other people told me to."

The inclination to break our appointments and to criticize me behind my back he recognized as due chiefly to resistance to the disclosures of the analysis. "It was trying not to face myself. The mother complex was the hardest thing to acknowledge, but I felt better afterwards."

The forgeries he now denied all knowledge of absolutely. The detectives said there was no doubt of his guilt, but that they believed he had been only a catspaw. His parents believed all recollection of the forgeries had been repressed, and were glad it was so.

Since the Bohemians he had been associated with previous to the psychosis had talked of sex and sexual theories, I had often wondered while listening to his symbolic language just how much previous knowledge he had had on such subjects. He now insisted he had known practically nothing about the psychoanalytic theories,

had never heard of the family romance or the Edipus myth, and had read only one book on the subject, "The Freudian Theory and Its Place in Ethics" by Ford (sic). It is apparent that he had heard talk of Edward Carpenter's views on the intermediate sex or Uranians. After his recovery, however, he made no attempts to justify this type or run down the male or cave man and, verbally at least, wished to develop his masculinity.

At the end of the seventh month he was discharged from the hospital into his own custody as recovered. There was some discussion with considerable difference of opinion about keeping the original diagnosis of dementia precox. It was finally changed to undifferentiated psychosis.

AFTERMATH

His parents were overjoyed to have him home again. The father's attitude had always been pretty sensible, and the mother, realizing her past mistakes, tried hard to give up babying him and to treat him like a maturing adolescent. Occasionally she would forget in small matters such as beaming on him in public and asking others' corroboration of her own affectionate pride, but in big things she held back, urging him to take the initiative, and she told him she could love him just as much without physical petting.

After a fortnight's rest he returned to high school and finished his full senior year in a little over one semester. His adolescent friends said they had never seen him appear so well, that he had lost his humble, shifty manner and looked at one frankly and fearlessly. He seemed to have gotten self-confidence and self-respect. To try to overcome his bad habit of submissiveness he had taken boxing lessons and kept them up faithfully.

About a month after his discharge he came to see me. He looked well and was neatly dressed. Everything was going along finely, he said. There was no friction at home, and his parents no longer treated him like a child. The unconscious material we had uncovered during the psychosis he discussed without emotion with the single exception of castration, which aroused considerable affect and resistance. He explained that he had feared it greatly while ill and used to hold it up to himself as a self-punishment or preventive. The thoughts he had during the psychosis were slipping away. He was not trying to forget them; on the contrary, he considered them interesting, but they were going fast. Occasionally a memory would pop up unexpectedly.

During the summer he got a temporary job and so pleased his employers that they offered him a raise if he would stay with them. But he wished to go to college. He passed his entrance examinations successfully. As the time to leave home drew near he began to dread the prospect. He caught himself at the movies watching people in the audience wink, and he felt they were conveying messages, though he couldn't quite catch them. This obsession bothered him a good deal. On reaching the college town he secured a job to help pay his expenses. But he was full of fear. He didn't know how to get on with other boys and felt they might see something queer in him. He worried also over expenses. He caught himself flushing a great deal and his head felt feverish. He wondered whether the homosexual assaults he had suffered during the psychosis had left any mark on his appearance or behavior that would betray the fact to the other boys. He became very self-conscious. One night in a restaurant he heard a boy say, "We had a man like that once before," and he felt sure the boy was referring to him and the homosexual assaults. He longed to see someone from home and scoured the town to find some fellow from Philadelphia, whom he might talk to. The impulse to talk grew very strong, and he excitedly talked to anyone who would listen. A midnight hazing by the sophomores upset him still more. The following night he lay in bed in his room in the dormitory and talked so loud and excitedly that a group of boys gathered about him. To be the center of attention pleased him greatly and stimulated him to further talking. The boys called the college doctor, and he took Adolf to the psychopathic ward of the local hospital. Adolf's college days were over.

He had developed a second psychosis. At the end of a month he showed no improvement, and his family transferred him to the same hospital he had remained in during the first psychosis. I no longer worked in the hospital and saw him only once during his second illness. The regression was not so deep as before. Adolf remarked once to a friend, "I've gone back but I don't intend to stay back." He received no special attention and made a spontaneous recovery in a little longer time than in the previous attack. After eight months he was discharged as recovered from dementia precox, catatonic type.

The day after his return home he secured a job and remained steadily at work. I had an interview with him two months later, during which he explained (as I have given above) the feelings he

had while drifting into the second illness. "It was not nearly so deep as the first one. In the college hospital I feared to come out because I didn't want to return to college. But even as they were taking me in the cab to the railway station I began to revive and once back in the first hospital I felt safe. It was a familiar place. The memories of the first psychosis came back very vividly to me, probably because I was in the same place. (Perhaps, also, because the unconscious was welling up into consciousness.) I remembered such things as going naked and the homosexual assaults, and I held on to myself and was determined that such things should not happen again. And they didn't. Once another patient tried to assault me but I fought him, and an attendant heard the noise and came to my rescue.

"I can remember no homosexual desires or fantasies this time. Once I thought a nurse was a girl I had been fond of and I put my arm around her. And I had no fantasies of adopted sons or illustrious parents. (Perhaps much of the fantasy of the second psychosis sank back into the unconscious, leaving no trace. The rehash served to fix the memory of the contents of the first psychosis.) I had read a good deal about the French revolution before going to college, and it figured largely in my fantasies. There was much adventure. I usually was an aristocrat about to be led to the guillotine. But the illness was not very pleasant, not nearly so enjoyable as the first one. I don't look on these illnesses as visitations of God. I think I was responsible for them. I slipped into both of them. But it's much harder to come out again than to slip in.

"I never heard voices and I have no recollection of feeling any outside influence or the sensation that anyone was trying to control me. It was all within myself. I had practically no knowledge of Freudian theories or symbolism before my first illness, and I feel sure that most of what I said during it was wholly original and the product of my own unconscious."

He seems to have regained as good a state of health as he ever enjoyed. The only change he notices is that his literary urge seems gone. All he has been able to write since the first recovery is a parody on a high school poem. And he notices a tendency to delusions of reference which he checks immediately. He is a quiet, rather retiring fellow, just the opposite of his behavior during a psychosis. But the desire for exhibitionism is strong. He still dreams of being an actor, of feeling en rapport with the audience, and getting emotional responses from them. To play before a click-

ing movie camera doesn't appeal to him in the least. He wants the personal touch. He has given up all thoughts of college and is looking for an opening to get on the stage.

At home there are no complaints of him. He is very kind to his aged father, who says he "couldn't ask for a better boy," and he gets along well with his mother. But he does not know how to get along socially with "normal" young men of his own age. His boxing has given him physical courage, but he lacks social courage. He drifts to the society of the Bohemians, among whom he feels at ease.

SUMMARY

A very intelligent, strictly brought-up only child goes into a psychosis just before his eighteenth birthday. The father is twenty years older than the mother, who always made a companion of the boy. The latter long felt inferior on account of his left-handedness and slender build and tried to compensate with pride of intellect and ancestry. He was a teacher's pet, and never maintained his rights among boys but fled home from aggression. The elderly father became impotent at about the time the boy reached puberty. The still vigorous, erotic mother turned a flood of affection on the maturing boy, overstimulating him sexually. With strict views on sexual morality, he abstained even from masturbation until just before the psychosis. After three years of both conscious and unconscious struggle against his sexual impulses, the wish for mother incest, to his horror, broke into full consciousness. He had no confidant and believed himself the most unnatural of sons.

He made the acquaintance of a pseudo-artistic Bohemian group of people, who fascinated him and told him he was tied to his mother's apron strings and should emancipate himself and lead his own life. He tried to, but could not, his attitude to his parents vacillating between extreme childish submission and insolent self-assertion. He would run away from home, be unable to stand alone, and then return defeated.

Among the Bohemians were men of homosexual type. They defended the so-called intermediate sex as higher in civilization than the crude male or cave man, and maintained there was no stigma so long as one abstained from sexual perversions. The boy believed he belonged to this type. His homosexual impulses were mostly projected in the fear of aggression from perverts. His heterosexual impulses were curbed by his ideals of morality. His fear of homosexual aggression finally developed offshoots of fear that others

considered him a pervert and of fear of physical assault. He found it increasingly difficult to concentrate his mind, his school work fell off, and he was faced with the, to him, insufferable humiliation of a flunk. One night he was arrested for suspicious conduct, and this fright was the last straw.

He was taken to a psychopathic ward, diagnosed dementia precox, and later brought to a hospital for mental diseases. He regressed to infancy, went naked, played with his urine and feces, and acted out birth fantasies. Emerging from the nude stage, he maintained he was "ambidextrous and ambisexual" (bisexual), and claimed different desirable or illustrious parents every day. For two months he talked incessantly, hot and cold baths and packs failing to reduce his excitement. During this period he was the victim of several homosexual assaults by other patients.

At the end of three months his excitement had somewhat abated, he expressed the desire to get well and began to cooperate in an analysis. He was struggling out of bisexuality and trying to become male. His language was rich in symbolism and his fantasies included omnipotence, the family romance, Edipus complex, bisexuality, autoerotism, castration and cannibalism. His improvement was steady, his excitement changing into quiet and subdued behavior, and at the end of seven months he was discharged as cured.

He finished his senior year of high school, and entered college. There he could not adjust and he developed a second, milder psychosis, which lasted a little longer than the first. He was discharged as a spontaneous recovery from dementia precox, catatonic type. The second recovery seems as complete as the first. He has given up college and gone to work, but hopes eventually to go on the stage and become an actor, which has long been his ambition.

PSYCHOANALYSIS AND ITS CRITICS *

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Psychoanalysis had rather a hard road to travel from its introduction in 1893 up to 1907. In the beginning there was great opposition to the theory. When Freud first presented it before the Vienna Neurological Society he was snubbed and was regarded as an extremist. Hoche of Freiburg referred to it as the "psychic epidemic." For a number of years psychiatrists were divided as to both its validity and its utility. Then science lifted its ban, and since 1907 it has come to be accepted by a majority of the best psychopathologists as a valuable psychological method to study the unconscious mental life. The unconscious is essentially our historic past, and is our real psyche.

Psychoanalysis employs a definite technique and is not merely a history-taking at the conscious level. Nor is it merely introspection, which is a superficial procedure. Analysis goes deep. While physiology and pathology consider partial reactions, psychology deals with total ones.

It is extremely important to keep in mind the fact that psychoanalysis survives or falls on the theory of the unconscious. It is often difficult for people who habitually think in the concrete to accept offhand that which they cannot visualize. This is true when they consider the hypothetical psychic state which we call the unconscious.

In ancient times dissection of the body met with much opposition. To-day dissection of the mind (analysis) meets with a similar reception. It is true that analysis lays bare many disagreeable facts. But one only studies a patient's deficiencies for reconstructive purposes.

Before reviewing some of the criticisms directed against the theory in whole or in part, it might be well to make a few generalizations about psychoanalysis.

* Read before the Bay Ridge Medical Society, Nov. 10, 1921.

Freud's ideas have completely revolutionized the old static academic psychology. He has modified and improved his theory since he first brought it out, twenty-eight years ago.

Psychoanalysis, in its employment by physicians, finds its chief field in the diagnosis and treatment of the neuroses and in certain phases of the psychoses. By means of it the patient gains genuine insight not only into the causes of his condition, but also into his real character traits. It is incumbent on the general practitioner to at least learn the fundamentals of the theory, and thus to have a better understanding of his neurotic patient. Needless to say, a few specialists cannot handle all the existing cases of neuroses. Neuroses far outnumber surgical cases among the clientele of the average family physician. A failure to understand their real problems has caused many patients to consult quacks and practitioners of irregular cults—osteopaths, chiropractors, etc. Any physician can learn to practice analysis; and, as in surgery, with varying degrees of skill. One soon learns that there is such a thing as meddling analysis, as there is meddling surgery, ophthalmology, etc. Many neurotic patients should never be subjected to analysis.

The psychological determinants are the most important factors in the etiology of the neuroses. As Jelliffe has said, you can no more explain neuroses on a chemical (toxic) basis than you can explain morals on such a basis. For neither "toxemia," "gastroptosis," nor "eyestrain" explains in any way the content of a delusion or hallucination, nor the reason for the presence of an obsession or a compulsion. It is agreed that metabolic disturbances are found in the neuroses and psychoses, but careful study will show them to be effects and not causes. After a little search the psychogenetic mechanism becomes quite evident. If this search were made, then one would hear less of the claim that neurotic patients have either "nothing the matter with them" or that "they complain of everything." It shows rather loose thinking to refer to a patient's symptoms as "imaginary." Their complaints have nothing to do with intellectual thought, but are emotional (affective) in origin; so they are beyond the control of reason. This is an important fact to remember when you are wasting your energies trying to reason away delusions, obsessions, etc. They cannot be dissipated by the best logic in the world. And it might be well to emphasize here the paramount importance of the affects (feelings, emotions) in the causation of the neuroses. A surgeon once said that he was not interested in

the emotions of his patients. This is a very vital error. For we notice that our best surgeons, like Crile, the Mayos, etc., pay particular attention to this factor in their surgical work, especially if their surgical patients have a coexisting neurosis.

The mind and the body are one. They are only separated for descriptive purposes. Psychopathologists first rule out a somatic disorder and then treat the neurosis. Internists do quite the opposite. They try to prove the presence of a somatic disorder to explain the neurosis, treating the latter only as a by-product.

A recent tendency is an attempt to cure all the neuroses by means of the endocrine glands. This is bound to fail if the psychogenesis is neglected. And the idea is not new. Kraepelin, in Munich, and many other investigators, gave the endocrines a very fair trial, with poor results. Kraepelin writes in a personal letter that as a rule one can expect but little help from this source. In fact, the ancients in the time of Galen used endocrines in the form of secretions and excretions. The modern endocrinological faddist uses the powdered glands instead, merely proving that he is more esthetic, though therapeutically no more effective than his ancient predecessor. The ridiculous claims of wild endocrinologists only bring unjust ridicule upon the scientific workers in this field.

Likewise, in analysis, one must distinguish the real student from the irresponsible so-called analyst—one who claims he can do such impossible feats as to cure a badly deteriorated hebephrenic precox in a month, etc. All new methods have their wild claimants, who cause disgust and keep many men in the profession from making any investigation along these lines. This should not be. I have spoken to a few men who claimed they did analysis, yet a few minutes' conversation was enough to convince one that they had no scientific, or only a superficial, knowledge of the subject; they fail to distinguish fact from fancy. One of this type really does more harm to the theory than a prejudiced adverse critic.

Of course, for a lay person to attempt analysis is an absurdity and an abomination. Most of these pseudoanalysts merely go into the patient's conscious history, particularly along the lines of sex. They mechanically "interpret" the patient's symptoms, injecting their own foolish explanations. They do a great deal of harm. A medical and psychiatric training is an essential prerequisite. While discussing the laity, one might say here that because of the nature of the repressed material brought to light, psychoanalysis is not a subject

for casual reading by the average youth. Parents should be instructed to this effect. It is a serious medical problem, very valuable, but like morphine and the surgeon's knife, very dangerous in unskilled hands.

Merely to make a diagnosis—to label your symptom-complex with some name—is of no practical value to the patient. The patient must learn to appreciate why he developed the particular neurosis from which he is suffering. Maladaptations founded on ignorance cannot be easily corrected by later perfunctory explanations.

Rest, drugs, hydrotherapy, occupational therapy, etc., are valuable in treating the symptoms, but they are of little or no efficacy in removing the real causes of the neuroses. By means of analysis the patient is reeducated in self-guidance; he learns how to control his energies rationally, instead of being blindly ruled by them. He learns to see himself as he really is, and how to correct old faulty habits. Thus he can make better adaptations and gain both personal satisfaction and social esteem. In this way he will avoid brooding.

By learning to consider his real difficulties consciously he becomes better able to socialize his interests. He secures greater mental freedom and moral independence, often deficient in those suffering from neuroses. It should be said, however, that most neurotic patients are very moral and above the average in intelligence. Stupid or vicious types rarely suffer from neuroses. When a person justifies his deficiencies, and thus avoids a conflict, he is unlikely to develop a neurosis. Analysis raises his intellect to a higher cultural level. His knowledge, however, must be not only intellectual but must be emotionally appreciative as well. Security must not only be known but felt. Where a patient recovers from a neurosis, without having gained insight, a relapse is very likely.

The critics of psychoanalysis might be categorically divided into several classes. But rather than to attempt an exhaustive classification of them, I will merely consider them along the following lines:

1. Those opposed to the theory, criticizing it in toto.
2. Those who criticize most of it, yet admit it has some good features.
3. Those in sympathy with it, but recommending a revision, constructively criticizing parts of it.
4. Its adherents who find little or nothing in the theory that could be criticized adversely.

Needless to say, all new methods must be subject to revision.

None is perfect at its inception. Freud himself has revised this method. Others have suggested valuable new points in the technique and interpretations. Constructive criticism is always valuable; doubly so when the critic offers something better for the part objected to. This is the course science follows in its search for the truth.

But a scientific criticism must be definite and particular, and not indefinite nor general in scope. It must be guided by reason, and not be founded on mere prejudice. Nor must it be characterized entirely by sarcasm or wit, which might not be out of place in a political controversy but is always unseemly in a scientific argument. Derision alone should never be employed, as it is by some critics, for it is the weapon of the intellectually weak and the ignorant. It is also much used by the devotees of irregular cults in their childish attacks on rational medicine. As Bousfield says, the negation of a theory is often a defense, and may overshoot the mark. I might quote one critic as an example. He says: "I agree with Dercum that psychoanalysis is like a salted mine; you find what you put in it, and not much else." This is not a criticism, but the prejudiced opinion of a gentleman whom I happen to know is very innocent of any knowledge of the principles of psychoanalysis.

Again, for an obscure man to try to belittle the importance of the method when it is being given serious consideration by our best men, including those occupying the chairs of Psychiatry in our foremost universities, shows bad taste, if not conceit, to say the least. Such a critic lays himself open to the charge either of ignorance or of insincerity.

It is axiomatic that one who has never given the theory any genuine study is in no position to criticize it. A little study would have prevented one critic from making the erroneous statement that "In free associations, the analyst suggests," etc. The analyst carefully avoids suggesting anything. The only part of psychoanalysis where suggestion enters at all is in the matter of transference; but not in any of the rest of it. And, in fact, the student is cautioned against making explanations to the patient.

Let us first see what those who reject the theory in its entirety have to say. A well-known New York neurologist, a most kindly gentleman always, perhaps excepting when he is discussing psychoanalysis, recently wrote a very good book on Neurology. But a neurologist is not always a psychiatrist. He did not deign to notice the theory in the body of the book. But in the preface he dealt with

it briefly and unkindly. He says that books on psychoanalysis are found in popular book stores, particularly those much patronized by the ladies. He also says that quacks practice the method on the boardwalk at Atlantic City. That is all he said, and it is enough. I myself have seen books on gynecology in popular book shops. Is that any argument against the importance of gynecology as a branch of medicine? And we all know that quacks and "doctors" of queer cults practice in every big city of our land. But this constitutes no argument against legitimate medicine. As Hoch has said, the abuse of a principle does not in any way prove the falsity of that principle.

It was Janet who said that psychoanalysis could only have originated in such an awful city as Vienna. Freud rather sarcastically replied that Vienna was not anxious to claim its birthright, and he also called attention to the fact that Janet came from Paris, a sombre town noted for its prudishness. It would be absurd to infer that either Janet or Freud was in any sense a follower of the other. Yet White of Washington, in his monograph, "Foundations of Psychiatry," shows that Janet's ideas concerning fatigue and the retraction of the field of consciousness in the neuroses harmonizes in many respects with Freud's ideas. But he also notes that Freud is more interpretative, so is more satisfying to the student, and also therapeutically of greater value to the patient.

Knight Dunlap, not a physician, but holding the chair of Experimental Psychology at Johns Hopkins University, is extremely severe in his criticism of psychoanalysis. But he is hardly fair, as he tries to link it up with mysticism. He seems to lose sight of the fact that mysticism is characterized by a third kind of knowledge which is untransmittable, but that psychoanalysis makes no such claim. Nor has psychoanalysis anything in common with mysticism. One does not have to be a mystic to learn psychoanalysis. Anyone can learn it if he will but give it the time and attention. Analysis is none the less true because it is speculative and deductive.

Dunlap says, too, that since the time of Aristotle psychology has been a study of behavior, *i.e.*, of conscious reactions, up to the time Freud promulgated his theory of the unconscious. It cannot be an argument against a theory that one has progressed since Aristotle's time.

When Dunlap says that only "awareness" is the key to the neuroses, one wonders how he explains psychologically compulsions, the unconscious irritations of certain children for their parents, etc.

I asked him how he explained these phenomena, and I quote from his letter to me:

. . . "Compulsions and obsessions are to be explained on the basis of habit formation. A habit is a tendency fixed in the nervous system in accordance with the general principles of integration to react in a certain definite way. A reaction, when it occurs, may be a non-conscious one, or it may be a fully conscious one; but in neither case is there any assumption required other than of the nervous system, capable of forming habits. The reactions themselves have no existence during the interval between reactions. This is true of the conscious reactions, as well as of the non-conscious ones. The only 'unconscious' is the nervous system."

One quite readily sees that this is not at all explanatory, whereas analysis explains these phenomena in a perfectly comprehensible way.

Peterson of New York recently had an article in the *Journal of the American Medical Association* on "Credulity and Cures," in which he attacked analysis in general. The criticism was puerile in its general tenor, unlike Dunlap's criticism, which at least made interesting reading. One of his main props was that he was quite qualified to discuss psychoanalysis because he had met Freud and Bleuler personally. This is quite amazing. At the Boston meeting of the A. M. A., I just missed meeting Charles Mayo, and so naturally missed my opportunity of posing as a judge of good surgical technique. Certainly Peterson must have a great deal of credulity himself if he imagines that thinking scientific men will accept that as a qualification that he is a competent judge of the merits of psychoanalysis.

The following form of criticism is not at all rare. A certain neurologist decried the value of psychoanalysis, remarking that his opinion was justified, as he "had practiced neurology for twenty-five years." This is not an argument for or against any theory. A man may be a very good neurologist and a very mediocre psychiatrist or psychopathologist. The two branches are quite distinct, and few excel in both. While the family physician need only have a general knowledge of psychoanalysis which he can learn in a few months, the specialist must have a profound knowledge, sufficient to practice it if he wished to. But to arrive at such perfection takes years, as it does in any special branch of medicine. This gives one the clue why some neurologists reject the method. Time must be spared to

master it. It also explains why they prefer to adhere to rest, diet, hydrotherapy, valerian, bromides, etc., which are valuable for the symptomatic treatment, but which do not cure the neuroses.

A more interesting study is to go over the particular criticisms directed against certain features of the theory; *e.g.*, that dreams and symbolism are unimportant, or that sex as an etiological factor in the neuroses is of little importance. The fact that there are failures to recover after analysis (as though any form of treatment were infallible!), the expense, and also the length of time necessary for treatment, all come in for criticism.

Meyer, though a deep analytical student himself, in a talk before the American College of Physicians, said that consciousness has some value; that one should not feel compelled to reduce all conscious reactions into their unconscious components, and then make one's interpretation on this basis.

Haberman quotes Bleuler as saying that "the sex theory is insufficiently founded, though the details of it are correct." (*Deutsche med. Woch.*, July 19, 1913.)

Bradby, in a volume on "The Logic of the Unconscious," agrees in the main with the Freudian philosophy, but feels that sex is made too inclusive. By sex is meant what we usually infer by the word "love." It is not limited to the physical manifestations; in fact, phantasies may play a more important part.

Bradby follows the views of Jung, who says that the objections to the sex theory are not intellectual, but originate from moral indignation, felt by most people, at anything sexual. However, it goes without saying that for a physician to reject a method on such grounds, that it offends his esthetic feelings, would be farcical. Men in other branches of knowledge would hesitate to acknowledge such an attitude. And furthermore, such critics would get little aid from many of the severest antagonists of analysis. For example, Dunlap's entire book, "Mysticism, Freudianism, and Scientific Psychology," is devoted to an arraignment of psychoanalysis. But in discussing sex he frankly states that it is of the greatest importance in the neuroses. In fact, all well-known students of psychopathology admit this, not only in regard to neurotic symptoms, but also as to the genesis of dreams.

The late Professor Putnam of Harvard was not at first attracted to psychoanalysis, but later became one of its warmest supporters.

He wrote that the opponents of the sex factor in the causation of the neuroses were becoming more temperate in their denunciations of this conception. (New York Medical Journal, June 15, 1912.)

When one says that Freud teaches that "sex begins in infancy . . . as actual sex desire," this is certainly an error. Freud, in fact, shows that infantile sexuality has practically nothing in common with adult sexuality, the child having neither wishes nor knowledge in the adult sense. Dercum inaptly minimized the importance of the dream, saying it is part of the awakening state. He failed to grasp the important dream-work mechanism and the value of the content of the dream.

There is no doubt but that some cases are disagreeable. But, as Kempf says, one's object is to study disorder or disease, and not to write an essay on the beautiful, nor to picture a romance. That function belongs to our literary colleagues. The greatest fault of many critics is that they will not approach the question objectively; they inject their own prejudices and misunderstandings into their opinions. They should follow the attitude of the chemist and the pathologist, who analyze their problems without subjective feelings.

The objection to the method because it takes too long, or is too expensive, or that it does harm, are hardly arguments against the validity of the method, for all of these objections are applicable to all other fields of medicine; *e.g.*, the treatment of tuberculosis, cancer, arteriosclerosis, etc. And in certain cases the neurosis is more destructive to the individual—to say nothing of the happiness of his family and his associates—than many of these other organic diseases.

It is undoubtedly true that analysis can do harm—if cases are improperly selected, the analyst inexperienced, or if faulty technique is employed. However, the same would apply in major surgery, ophthalmology, etc. And it is true for the reasons just mentioned that analysis has its failures, as has every procedure. Analysis is contradicted in many types of nervous patients. Lack of skill, of course, is an argument against the operator, and not against the method.

It is well for the profession to be conservative. And it is not unwholesome to be guided by precedents and traditions. Nevertheless, we must not be bound down by them, as is our sister profession—the law—for this is unprogressive. It is quite true that all scientific progress is accompanied by dissensions before unanimity is reached (for example, vaccination, the bacterial origin of disease.

the use of the obstetrical forceps, the use of rubber gloves in surgery, etc.).

Even adverse critics speak well of some of Freud's efforts. Thus, Dunlap, in his latest book, says that one positive service which Freud gave to science was his emphasizing the importance of desire (wish). And Moll, of Berlin, who could hardly be called an admirer of Freud, said that the value of Freud's work was his showing us the value of the concept of the unconscious.

William Healy of Boston, probably the foremost student in the world to-day on juvenile misconduct, and the author of the celebrated classic, "The Individual Delinquent," while not ultra-Freudian, still is very favorably disposed toward the theory. And he says that there has not been to date any real valuable adverse criticism of Freud's ideas.

The most interesting critics of psychoanalysis are those men who have studied and practiced the method, and yet who feel that they can suggest valuable modifications.

Jung, one of the early leaders of psychoanalysis and a former student of Freud, excepts to much that Freud ascribes to sex. He also objects to the word sexual being used in certain places where he feels the word "pleasure" is applicable; that all pleasure is not sexual, and that sexual does not always mean genital.

Freud felt that Jung had defected from psychoanalysis, and that his defection was due to selfishness and racial animosity toward Freud. Jung, however, denies that he split from psychoanalysis, saying that he only criticized part of it in a constructive way ("The Theory of Psychoanalysis," p. 2). In 1912 Jung modified the theory. He suppressed some of the sex factors (as do most of the Swiss school). He also paid less attention to the theory of repressions and infantile fixations, and he said that the question of regression was very important in analysis. He pays more attention to the patient's present difficulties, which he regards as of most importance.

Not only Jung, but others of the Swiss psychopathologists (*e.g.*, Dubois) depend greatly on good ethical encouragement, which, used alone, fails to cure their neurotic patients.

Adler, another former student of Freud, left the latter and tried to demonstrate an organ inferiority basis for the neuroses. His theory was that the neuroses resulted from the struggle and failure to overcome the feelings of (organic) inferiority—a failure to compensate for the inferiority. He also wrote a book, "The Neurotic

Constitution," in which he tries to show that what he calls the "masculine protest" is the motive back of the neurosis. White writes that Adler's theory is psychologically weak, as it fails to fully consider the dynamic value of strivings, trends and desires.

Freud says that at least Adler is more consistent than Jung, but that the best argument against what Adler terms the "masculine protest" as the cause of the neuroses is that the child (whose character is formed in the first few years of life) has no conception of adult sex. Freud also emphasizes that an analysis of a child's dream would disprove the theories of both Jung and Adler. Adler remarked, according to Freud, that he had no desire to remain in Freud's shadow all of his life.

In Jung's controversy with Freud, Ernest Jones of London, the most eminent British psychoanalyst, strongly supported Freud. (Jones: "Papers on Psychoanalysis," p. vii.)

It might not be amiss to mention here Freud's denial of the great importance of the concept of the complex. He said the term is often misused—to imply the repression, the resistance, etc.

Probably the most remarkable original work that has been done in America along psychoanalytic lines are the studies of Kempf. While accepting and using most of Freud's principles, he went a step further and tried to correlate a physiological basis for psychological phenomena. In his theory the vegetative nervous system is used as the foundation of the personality. His theory is very attractive for those who would like to ascribe a physiological basis for psychological mechanisms. In Kempf's theory the cravings (wishes) are the result of visceral and muscle tensions; that these tensions are neutralized by counter stimuli, resulting in a cessation of the craving (through gratification). These reactions influence or constitute conduct. He follows the pleasure-pain theory, and the James-Lange theory of the peripheral origin of the emotions. He drew on the researches of Sherrington, Cannon, Langelaan, and other physiologists, to prove his theory, first, as to hunger, and then extended it to include the other cravings and emotions.

It is a strange thing that Kempf, a sympathetic student of Freud, and Dunlap, a severely adverse critic, show much agreement in their writings when discussing the physiology of this question, but are in total disagreement on psychological deductions.

One of the most convincing arguments that can be advanced in favor of psychoanalysis as being a valuable medical adjunct is that

practically all the best known psychopathologists believe in it, either in its entirety or in its major part.

Merely to recite a few names—White of Georgetown, Meyer of Johns Hopkins, Kirby of Cornell, Campbell of Harvard, Jelliffe, Kempf, Healy, Stanley Hall, Clark, Ernest Jones, Bleuler, Jung, etc.—is to mention the best of the men interested in psychiatry and psychopathology to-day. No student can go wrong in following these men.

A rather startling situation, and one which gives much food for thought, is that though you may glance through some well-known books on nervous diseases and fail to see any real attempt made to present a good review of the psychoanalytic theory, you can turn to a text-book dealing with another branch of medicine, and there find a very clear and beautiful description of Freud's ideas. I refer to the well-known text-book on Gynecology, by Graves of the Harvard Medical School.

This controversy also brings to the surface some amusing anachronisms. This one is rather interesting. Dunlap wrote a book strenuously denying the concept of the unconscious, and then proceeds to dedicate it to Morton Prince of Boston, one of the best known students of the unconscious in America to-day. One can readily see why the study of the human mind is so difficult, but the task is made lighter by these little bits of humor.

In closing, I would like to say that if we could only bring together the psychopathologist, as represented by Jelliffe, White and Kempf; the psychiatrist, like Meyer; the physiologist, like Cannon, and the psychologist, like Jastrow, we might formulate much that is now chaotic. Controversy has its values, but an agreement on certain vital points is what is desired, otherwise the young student is confused.

In so far as this theory is concerned, the vantage point of attack must be the question of the "unconscious." Most of us who are psychopathologists are agreed that there is an unconscious. Most academic psychologists dispute our claim. The views of the latter can probably be said to be expressed in great part by the well-known psychologist, Jastrow, of the University of Wisconsin. I quote from a letter I received from him recently:

"I do not believe that there is any highly organized subconscious which receives impressions detached from the main stream of thoughts. Doubtless there are all sorts and degrees of suppressions,

and for some of these suppressions the Freudian motives hold . . . limit the scope of the unconscious . . . the suppression may be partly conscious . . . the subconscious must be carefully shaped to avoid the exaggerations of the Freudian view . . . the concept of the unconscious in the Freudian sense is a good deal of an exaggeration."

Here is a less antagonistic attitude than one sees in Dunlap of Johns Hopkins University. But there is a failure to differentiate repression (without conscious deliberation) and suppression (after conscious deliberation).

Both sides cannot be right. But surely, where academic psychology, with all its definitions, etc., and with a free field for many years, yes, centuries, has failed to enable us to understand the causes of morbid anxiety, obsessions, etc., psychoanalysis has given us clear insight. It is but another instance where the views of the laboratory cannot supplant the observations of the clinician.

In this controversy between the academic psychologists and ourselves, the reason why the two viewpoints cannot be made to fuse is because one side is discussing an affective (feeling) state, whereas the other side is discussing an intellectual state; and diverging lines cannot meet.

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CRITICAL REVIEW

ON STUPOR AND ALLIED STATES*

BY BEN KARPMAN, M.D.

American Psychiatry has many sins to answer for. For years it has lagged in its development behind other branches of medicine, blindly groping in darkness for some light, occupying itself with nonessentials, and contributing but little of genuine significance to the subject. Slowly, however, the pall is lifting from the valley and plain revealing a few men who, having outgrown the home of their intellectual childhood have become important figures in the up-building of psychiatry as a science. To this type of men belonged the late Dr. August Hoch, whose last work on "Benign Stupors"* represents his most important contribution, and a distinct development in American Psychiatry. Amid the confused babel of voices that one hears in the prevailing chaos of modern Psychiatry, it is a distinct relief to find a work which makes a definite attempt to reach a nosological delimitation by a careful and logical correlation of the clinical symptoms observed. For as regards diagnosis we are still on very uncertain grounds, largely because we have not developed a singleness of view. Where we do not know the cause of a psychosis, we arrive at the diagnosis on the basis of a given symptomatology, and we call one group of cases paranoia, another praecox, and so on. Where the cause of the particular group of symptoms is known, as in the case of paresis and alcoholic psychoses, the diagnosis is made on the basis of the etiological factor concerned, although the symptomatology may be quite diverse. Where a common symptomatology does not help us to understand the nature and the course of a disease, our diagnosis is made on the basis of prognosis and outcome; and we say that the recoverable psychoses must belong to the manic-depressive group, the malignant types to the dementia praecox group. Certain it is, as was long ago pointed out by Max Müller, that, "An empirical acquaintance with facts rises to a scientific knowledge of facts as soon as the mind

* Benign Stupors.—A study of a new manic-depressive reaction type. By August Hoch, M.D. Edited by John T. MacCurdy, M.D. The Macmillan Company, New York, 1921.

discovers beneath the multiplicity of single productions the unity of an organic system." As yet we know too little of the fundamental factors that bind a certain group of symptoms into one diagnostic entity. As an effort in such direction Hoch's work must be regarded as a highly scientific study, a distinct advance in our conception of mental diseases. His untimely death interrupted this work when he had scarcely completed the first five chapters, leaving the major part unfinished; and for the excellent presentation of the rest of the material, the American reading public is much indebted to the very able editorship of Dr. John T. MacCurdy. There runs through the entire work a sense of pragmatic connection such as only great care, painstaking effort and an intelligent appreciation of the material at hand, could accomplish. Hoch's sins are largely those of omission, not of commission and therefore any criticism offered in this review is mainly for the purpose of elucidating some points that remain unanswered in his book and of emphasizing some to which he seems to have attached little importance.

To those that hold the view that descriptive psychiatry has reached its highest expression in the works of Kraepelin, implying therewith that a wide gulf exists between the descriptive and interpretative methods of studying, the work on "Benign Stupors" should be particularly useful and instructive. It should also be helpful to those who, minimizing the value of clinical observations and psychoanalytic studies, believe that all human problems can be solved by the aid of the microscope and the test tube.

Originally brought up in the descriptive school of the new German nosology and later greatly influenced by the teachings of Meyer, Hoch came to occupy a position midway between Kraepelin and Freud. His views may be regarded not as a compromise but rather as a resultant of these two apparently conflicting tendencies, much indeed, as in mechanics, the product of two diametrically opposed forces moving in different directions is an intermediate movement not identical with either of the original forces. Hoch always kept his work to the solid ground of actual clinical observations and objective material, being careful not to push the subject in controversial directions. His most significant contribution lies in the study of psychoses as psychobiological reaction types and in the correlation of the symptoms observed. Toward psychoanalysis, he was inclined quite sympathetically although he never made an effort to develop its technic.

In this work Hoch describes and analyzes certain clinical entities whose outstanding feature is stupor by reason of which they are, according to him, mistakenly included in the group of dementia praecox, catatonic form. Beyond the mere analysis and correlation of the clinical symptoms, Hoch did not intend originally to interpret the psychogenic significance of the phenomena observed; it is, therefore, noteworthy that as certain features, clearly psychogenic in nature, became prominent and forced themselves on the attention of the student, the interpretation given by Hoch enlarges materially our conception of the psychic mechanisms involved, showing that the shades and gradations between descriptive and analytic psychiatry are very definite and that interpretative and analytic psychiatry are very indefinite and that interpretative material is in reality nothing other than refined and carefully correlated description.

As a contribution to our knowledge of the mechanism of psychobiological reaction types and their psychogenic motivation, this work is sufficiently important to deserve wide and careful reading not only among psychiatrists but even among intelligent laymen. This review therefore is intended primarily to bring this very excellent book to the attention of the reading public. As it is obviously quite impossible to give a detailed summary of the individual cases studied by Hoch, in order that the reader may gain an adequate conception of the work, a more serviceable, albeit indirect route is taken here. A fairly comprehensive description of the clinical manifestations of stupors combining in one picture the essential features of all cases studied will be given. An effort will be made to adhere as closely as possible to the spirit of the book so that the reader may obtain a graphic yet accurate portrayal of its contents. Since Hoch confined himself primarily to the study of the symptomatology of stupor, concerning himself little with other material, it has seemed to me worth while to add something about these features. Accordingly, an attempt will be made in the second part to say a few words on the rôle of the personality make-up and the precipitating factors in the benign stupors as well as on the significance of the psychogenic elements present. An attempt will also be made to show the connection of this syndrome to related states other than manic-depressive, such as acute excitements, delirious states and panics.

Hoch's work consists of several parts. In the first part there are presented a number of cases with detailed description of the symptoms observed; the second part treats of the analysis and the

correlation of these symptoms. Hoch then takes up the ideational content of stupors and following this is a discussion of the physical manifestation and psychological significance of the stupor reaction. Special chapters are devoted to the differential diagnosis and the treatment of benign stupors. The book ends with a very thorough review of the literature bearing on the subject. Throughout the book there is displayed a fine spirit of candor and fairness. Hoch realizes the difficulties that beset his task and he meets them squarely. He is very careful not to draw large conclusions from small premises and where sufficient data are not available, he leaves the question unanswered. Indeed the book raises more questions than it answers.

I

From the study of the cases presented, it appears that the stupor is a disease of the youthful period of life, the average age being about twenty-two years. (Hoch describes cases of women only.) The patient's family history is usually more or less tainted, although the personal and clinical history appear to be rather clear of significant episodes. The personality make-up suggests more of the open manic-depressive type rather than one of praecox, although the latter is also occasionally met with. As a forerunner of the psychosis we often find some stressful emotional situation, which, in varying degree, seems to play the rôle of the precipitating factor. The situational factor may relate to some difficulty or incompatibility in family or marital relations, or it may have reference to personal, religious or sexual conflicts.

The onset of the psychosis may be acute or subacute, but never altogether sudden. In the acute form it breaks out more precipitately, usually in a strong emotional setting, the patient presenting symptoms of marked excitement clearly suggesting mania. This condition may continue for several days, after which a gradual reduction of activity is observed, the patient finally reaching the stage of stupor. In the subacute form the symptoms appear to have been at work more insidiously, the patient gradually, at times almost imperceptibly, becoming depressed and disinterested as well as confused, and complaining of nervous symptoms such as headache, dizziness for which no obvious physical basis can be found. The patient becomes moody and anxious, even "fidgety" and apprehensive, and begins to give expression to various delusions of reference and accusations in which those of death are most prominent; the ideas being variously expressed as fear of death, desire to die, or dreams of death, etc. As

the depression deepens, the patient becomes immobile, is aroused with great difficulty, finally reaching the stage of stupor.

On admission to the hospital and throughout the psychosis the patient presents a number of physical symptoms, of which emaciation, fever, irregular and rapid pulse, rapid respiration and amenorrhea are the ones most constantly observed. In some cases we meet with various gastrointestinal, cutaneous and neurological disturbances; hysteriform and epileptiform seizures have been observed.

The reason for these physical symptoms is not clear, but Hoch believes clinical evidence does not support the view that the symptoms are due to infection, while the absence of focal neurological symptoms practically precludes the possibility of a central nervous system infection. In the instance of fever it is suggested that increase in heat production may be due to muscular rigidity as well as to interference with the function of the skin and surface circulation; the latter as well as other circulatory disturbances being probably due to the poverty in the circulation of adrenalin. This insufficiency may well be conceived as being due to reduction of emotion which is a normal stimulus of the sympathetic system. Apathy, then, may be said to be responsible for the imbalance of the involuntary nervous system that will account for the physical manifestations observed. Such conception, if correct, would bring stupor into closer relationship with other forms of manic-depressive insanity, the fundamental feature of which is pathological emotion. The reduced state of emotion will also account for other physical disturbances such as amenorrhea, since it has been shown experimentally that starvation in animals definitely delays and suppresses menstruation; similarly, digestive disturbances may be regarded as being to some extent due to lack of psychic stimuli, which are important in gastric digestion. To explain convulsive seizures MacCurdy suggests that they may be secondary to loss of consciousness, which, removing the normal inhibitions on the muscles liberate the muscular contractions, constituting a convulsion. It seems, however, that convulsions too, may be regarded as being in some way related to the disturbed function of the sympathetic system. Clinically, it is observed that no convulsions appear to be associated with such conditions as excitements, deliria and panics nor with conditions of increased metabolism such as we see in Graves' disease. We also know that frequently epileptics in the course of an infectious disease cease to have convulsive seizures; and

this is probably due to the coincident heightened metabolism. The physical symptoms accompanying these above conditions are clearly suggestive of a heightened activity of the sympathetic system. Stupors, on the other hand, represent the opposite of the above conditions and the presence of convulsions in stupor and the coincident presence of a reduced activity of the sympathetic, suggests that convulsions and lowered tone of the sympathetic must stand in some causal relation. It is very significant and noteworthy, that Hoch came at last to grant the possibility that physical disturbances may be secondary to disturbances in the emotional field, a view quite different from that held by Kraepelin, who looked for changes in the brain, to account for the phenomena present. Parenthetically it may also be remarked here that certain cases of benign stupor die in initial and terminal excitements and the cause of death is hard to determine. Gross and microscopic pathology fails to reveal in such instances any lesion that will account for death: the patient seems to have died from an emotional blow out.

For a period usually varying from a few months to a few years the patient presents a picture of stupor, the degree and depth of which varies with different patients and with the same patient at different periods. (Levels of regression in stupor.) In its extreme form, the patients in deep stupor, appear to have been reduced to the lowest vegetative existence that is compatible with a spark of life; for the line between life and death in these cases is often very indistinct. They are for the most part very inactive and totally disinterested. They will sit motionless, eyes often tightly closed, or again widely open, lips puckered, hands clenched, sometimes with mouth partly open, letting flies crawl over the face, retaining and drooling saliva; or they may lay motionless in bed, rarely changing their position, often holding their body or parts of it in markedly constrained and very awkward positions for long periods of time; mostly immobile, when they do move it is with extreme slowness. Their expression is placid, vacant, and yet if something obtrusive happens they may appear as if bewildered or a little puzzled. They are totally mute, do not answer questions as a rule, staring and gazing vacantly into space, often not even blinking, so that for a time the conjunctivae are dry; yet occasionally they may be seen looking slowly about or following people with their eyes, gazing furtively at times or watching every thing when unaware of being observed. There is as a rule, no evidence of affect, but they may

infrequently smile or cry, and quite appropriately; again, the stupor may occasionally be interrupted by utterances, exclamations and profuse swearing, attempts to escape, or wandering about; they may answer "yes" or "no" and even write if urged; but will usually write only after much delay, often stopping in the middle of the word; if more than one letter is written, the writing is remarkably mixed up. Similarly, they have to be tube fed for the most part; they may feed themselves if much urged, but do not finish and have to be spoon fed at last. They are often negativistic, being quite stiff and rigid, showing marked resistance which may be manifested actively by scowling, anger, swearing and assaulting, or passively by becoming more tense and even cataleptic. They will soil and wet, resisting being taken to the toilet, or when taken there, will not urinate, or defecate; will often do so, however, as soon as returned to bed, or urinate on standing; again they may go to the toilet of their own accord.

Very striking, indeed, are those cases of stupor in which marked suicidal tendencies are noted, as persistent, impulsive, albeit affectless attempts at self-injury. They are striking because, although the idea of death is universally present in stupor, it is usually passive, whereas suicidal attempts, implying activity, necessarily modify the clinical picture. The patients try to hurt themselves in every conceivable way. They will strike their head against the iron bed post, throw themselves out of the bed, try to strangle themselves with the sheets, try to pull their tongues out, pinch the eyelids, pull their hair, pick their radial artery, forcibly hold their breath until they are cyanotic, and the like. These attempts often show considerable energy and are associated with marked resistiveness and tenseness; this is quite natural, of course, since increased activity is accompanied by increased emotional expression.

The deep stupor thus described does not always appear immediately following the onset; nor is it observed in its extreme form in every instance. On the contrary, the psychosis may begin with a deep stupor, or it may begin with a mild one, followed by a deep stupor; again, stupors of much milder grades are very frequently observed.

The recovery from the deep stupor described does not come about by a sudden return of health or sudden change to another type of psychosis. Rather do the symptoms gradually pass away, not so much by the disappearance of one symptom after another as by the

attenuation of all; resembling in this respect the milder forms of psychosis in which the cardinal symptoms of stupor—apathy, inactivity, negativism and interference with the intellectual functions appear more as tendencies than perfect states, developing and disappearing without the appearance of deep stupor. One may, therefore, speak of a stupor reaction that may be exhibited in deep or partial stupor, as tendencies as well as states.

Of the cardinal symptoms described the change in affect as expressed by complete apathy appears to Hoch to be the most significant feature of stupor around which he believes all symptoms are built; this feature standing by itself as different from other mood manifestations by reason of absence of any affect. Inactivity may be regarded as one of the evidences of apathy. This inactivity is often explained retrospectively by the patients, who state that they were "mesmerized," that they felt dead or paralyzed, that they were afraid of one thing or another; all obviously being one of the variations of the predominant theme of stupor, namely death. Apathy seems to depend essentially on loss of touch with environment and introversion of attention, since when touch with environment is regained, there is again a normal display of emotions; for during interruption when attention is raised other mood reactions such as mania, distress, anxiety and perplexity appear, which at times may dominate the picture. It seems that the particular conception of death entertained by the patient is responsible for the mood, as fear of being killed being expressed by anxiety, death as union with God being expressed by manic symptoms while belief in complete death is expressed by apathy.

The thinking disorder in stupor, fundamental and deep rooted as it seems to be, must be regarded as essentially functional in nature since mental stimuli may produce abruptly changes in intellectual functions such as are never observed in dementia or clouded states. The patient speaks of the onset as of sudden mental loss, of being dazed and stunned, and quite unable to take in the environment. This seems to correspond to a certain bewilderment which patients show on questioning. During the greatest depth of the stupor there seems to be an almost complete mental vacuity; nothing seems to be remembered of the events and environment, for nothing seems to be registered; amnesia for external events and internal thoughts is practically universal. Yet isolated events, especially those associated

with marked mental stimuli are remembered vividly; indicating that during the deepest stupor the minds of the patients are practically blank, and yet there may be a thought content although the mentation is of primitive larval order. In the milder forms the response to intelligence tests shows a genuine interference with the intellectual processes, a very marked disinclination to make the least mental effort, and a tendency to move along the line of least resistance. Yet automatic intellectual processes such as are necessary for calculations are often not essentially interfered with.

During the stupor the patient's ideation seems to center mostly on death, which motive is expressed in many variations; giving one the impression that stupor and death ideas are related phenomena in the same fundamental process. This death motive is expressed by some patients as a plain delusion of being no longer alive, by others as a desire to die; by some as an accepted and inevitable fact, by others as accepted projects; while retrospective accounts nearly always refer to death or something akin to it—being paralyzed, fear of fire (the idea of fire is quite frequent), having the eyes picked out and the like. The various delusional ideas entertained by the patients during this period often approach in content and expression the fancies observed in delirious states; thus some patients will describe scenes from Heaven, of having ascended Calvary (crucifixion motif), of having been in a cemetery and seeing that all friends were dead and laid out for burial; having been shut up in a boat so that no one could get out and the boat went down and all were almost drowned; all this leading patients to misidentify places and people. These fancies are usually quite well remembered while amnesia for the rest is the rule.

It has already been shown that the essential feature of benign stupor is the loss of affect, and other symptoms seem to be dependent upon and secondary to this changed emotional state. Because he believes the disturbance is primarily in the emotional field, Hoch regards these cases as being essentially manic-depressive in nature. Certain symptoms show this relation. Thus during the occasional interruptions of stupor, mood reactions other than those of apathy appear. When questioned, these patients appear more restless, distressed and anxious. Their apathy seems to be broken, they talk with normal interest but appear markedly perplexed and puzzled and their answers indicate that they feel confused and quite unable to

grasp their environment. Occasionally the patient would get blocked when certain topics were approached; again an element of elation and ecstasy would crop out.

In many respects, however, the mood reaction seems to differ markedly from that of manic-depressive. The change of affect in stupor extends from mere quietness in its mildest forms to the complete inactivity of the vegetative stupor where all mental life seems to have ceased. This dulling of emotional life is, according to Hoch, as specific and as different a type of emotional change, as is anxiety, depression or elation. Whereas, in marked depression the expression is that of dejection and positive pain, which bespeak a mood of sadness, the stuporous case shows an emptiness and vacuity. The feeling of unreality complained of in depression is slight in proportion to its emotional gloom, whereas the thinking disorder in stupor is genuine and runs *pari passu* with apathy. The tendency to interruptions when the patient seems to return to life for a few moments and then relapses, is a particular characteristic of the stupor apathy. Manic states occur in stupor much more frequently than in retarded depression, but it is rare indeed to see in stupor a change to depression and anxiety heralding improvement.

Clinically, it is most important to separate stupor from similar episodes occurring in the course of dementia praecox. Hoch believes that benign stupor is a relatively pure type of reaction, the symptoms being quite consistent and closely correlated. To differentiate it, therefore, from dementia praecox he looks in the latter for inconsistencies and additions. The personality make-up of a praecox is markedly different and the slow deterioration of character and energy goes on for months and years before frank psychotic symptoms appear, thus differing from the onset of a stupor case. Whereas in stupor there is a limitation of energy, he finds in praecox a perversion of the same, as seen for instance in the frequent silly and inexplicable giggling, unprovoked singing and smiling, which are to be regarded as highly malignant symptoms. The delusional ideas of praecox usually lack an adequate reaction and as a rule are not concerned with death at all, but instead with incest ideas and genital sensations. The speech of a praecox is quite scattered, not merely fragmentary; sometimes there will be observed free speech with profound apathy or other inconsistencies not usually observed in typical stupors, emphasizing the "schizophrenic" tendency of malignant praecox. Finally, there is yet another difference in the

dissociation of stupor, in that there is a reversal of manifestations of affect. In praecox there is usually found an acceptance of painful ideas by incomplete manifestation of anxiety, depression or even by smiling, never the reverse—painful interpretation of the pleasant, whereas in stupor the mood is always appropriate, although incomplete.

Associated with the death motive there is almost always present a rebirth fancy as seen from the ideas about crucifixion and identification with Christ, of going to Heaven, or having been in Heaven and hearing beautiful music, of having been in a dark hole, and the like. The ideas of stupor appear thus to be closely related, if not indeed fundamentally identical, with ideas found in mythology. This is because dreams, delusional fancies, and myths are basically due to certain wishes common to all men at all times. In dreams, whether in sleep or in waking periods, we transfer ourselves into an imaginary world, which is more in accordance with our unconscious wishes; in stupor the patient regresses to an earlier level, where his ungratified cravings, heretofore repressed, are allowed to have free play; similarly, the myth which springs from that period in the life of people that may be designated as the "childhood of the race" expresses, in a disguised form, the repressed wishes of the prehistoric time of the race. We must regard the fantasies of our forefathers, recurring in the fancies of stupor cases, as primitive, deep seated, human cravings that fulfill a universal need, for it must be remembered that stupor is invariably precipitated in a situation of unhappiness. It would seem quite natural that one who, by reason of some mental conflict, is unable to effect an adequate and socially acceptable adjustment, should seek some other, albeit abnormal, form of solution. Death-seeking is one such form and may be expressed by suicide, stupor and the like. The idea of death is not at once accepted by the individual, hence the anxiety and fear states met with in some stupor. Again, suicide is not always a seeking of death; it may merely mean a punishment directed toward some tendency which is a part, yet not a desired part, of the individual; and in killing it they kill the hated individual, destroy or punish the tendency which produces trouble. As an expression of ambivalency, suicide thus appears to be still more closely related to stupor, in which both death and life as ambivalent opposites simultaneously struggle for expression. The limitation or loss of energy, which is characteristic of the stupor reaction, must invariably lead to regression,

since the individual whose energy is reduced finds it easier to go back over the way he knows—to lower levels of life, that require less effort, than to concern himself with new activities which require considerable expenditure of energy. The depth of such regression will obviously depend a great deal upon the nature of the psychogenic difficulties that originally precipitated the trouble. Painfully and slowly the patient goes back to a point in his life where things went wrong, all the time struggling with, analyzing as it were, his difficulties and working out his own salvation. When that stage of regression is reached that corresponds to the origin of the conflict, a trans-valuation of values begins. The psychosynthesis, the reconstruction and reascent from lesser to greater must of necessity be a very slow process, the patient retracing the steps on the same path over which he traveled in his regression until recovery is complete. With the resolution of his conflict and the resymbolization* of his difficulties at an acceptable social level, the patient is again ready to begin life all over again, as if given a new lease on life.

The psychic relation of stupor to sleep is obvious. A normal individual seeks relief from mental and physical fatigue in sleep. Useful, however, as sleep may be, it is psychologically a regression, for in it we depart from reality and retire into a world of fancy. On awakening we are again full of energy. The desire for rest and a fresh start is an innate and fundamental human craving which in

*The term "resymbolization" is used here in a somewhat different sense from that used by White and Bertschinger. A recovered patient, as he makes a new adaptation to life, must redefine all his conceptions, particularly those that bear relation to his own conflict. This is essentially a resymbolization of his life concepts and in itself denotes a healthy attitude and a good prognosis; whereas resymbolization as used by White and Bertschinger implies a conversion or transference of the conflict into another level with, however, the conflict still unresolved but only modified and made more acceptable to the individual. A good example of historical resymbolization is that of crucifixion. Since the death of Christ, the Cross, heretofore largely a phallic and legal symbol, was resymbolized in accordance with the more recently acquired religious conception. Such conception of resymbolization regards the symbol dynamically and in a state of flux, the symbolic expression undergoing a constant change as the individual is confronted with ever changing conditions of life to which he must make a new adjustment. Thus conceived, resymbolization is a universal phenomenon in our daily life and of which the resymbolization as used by psychotics is only one of the pathological forms.

its pathological form is expressed in stupor, and its death and rebirth fancies. Life may be full of pain and there may be no surcease of sorrow, but before life can be reborn it must first be destroyed, and the stupor often marks the death phase of the fantasy. And much like in sleep the patient often comes out of the stupor through a hypomanic phase, where there seems to be an abnormal supply of energy. Between sleep and stupor there are observed in normal life many gradations, a mild form of which is seen in the midday nap which some take to relieve themselves of a certain sluggishness and indifference, that have all the earmarks of stupor reaction. Subsequent history often shows the patients to be in better condition than previous to the psychosis and repeated attacks are not frequent; as if the psychosis has relieved the individual of mental anguish and given him a new and brighter prospect of life. Hence, it may be said that stupor, although essentially a regression reaction, contains, as does sleep, constructive elements as well.

II

Being primarily interested in the correlation of the clinical symptoms observed, Hoch gave a detailed description of the clinical course, but left untouched much of the material that bears a close relation to the subject under discussion, and without which the picture of stupor is incomplete. For instance, in practically all cases described, the personal and family history of the patient is limited to a few lines which do not throw any significant light on the personality make-up; and this is to be particularly regretted because Hoch was a pioneer in emphasizing the importance of such studies for the psychoses and the necessity of interpreting the behavior of the individual as a total life reaction. From the material scattered here and there in the various cases described, it would seem that the personality make-up of these patients is not quite of the clear cut manic-depressive type, but rather stands midway between the manic-depressive and praecox types of personality, and this seems to be borne out by the psychotic reaction, the symptomatology of which has much in common with both types of psychoses. One regrets, too, that Hoch limited his cases to women only, because the behavior, and especially the ideational content, of the male cases seems to be somewhat different from those observed in the female. Little also is said of the precipitating causes, and the setting in which the psychosis develops receives scanty consideration, one sometimes even fails to see any setting at all described; yet it is hardly necessary to say that setting

bears a very intimate relation to psychosis. The history of the actual illness fares little better but is usually limited to the outstanding features that are so grossly obvious as to force themselves on the attention of the observer. From the few statements made in the cases presented we gather that in some instances the precipitating factor was an acute family situation, an unhappy marriage, a brutal father, or serious illness; in another instance we find sexual difficulties—an unfortunate love affair, fear of approaching marriage with neurotic symptoms appearing soon after the marriage; again we find religious difficulties, as the patient a Christian and the husband a Jew, or the patient a Catholic, fearing that her brother will change his religion for the sake of his girl, and the like. It seems quite obvious that since similar situations occur in many other families, yet do not lead to stupor, that there must be something more in the history of the individual than what is brought out. If, as Hoch states, the psychoses are probably determined fundamentally, even though remotely by an inherent neuropsychic defect, the actual psychosis, however, by psychological factors, then it obviously becomes important to learn the nature of these psychological factors, the relation they bear to the ideational content, and the rôle the patient's conflicts, immediate and remote, play in the psychogenesis of his psychosis. Of this we are left in darkness. We are promised in the introduction that in order to understand the psychological reaction incident to stupor, free use was to be made of the principle of unconscious mentation as exposed by Freud and his followers. This psychological analysis, however, seems to be confined entirely to the interpretation of material objectively gained; no case was described which was actually analyzed in the accepted sense of the term. Were this done, we might perhaps have learned of the essential difference between benign and malignant stupors. We are told by Hoch that the ideational content of stupors centers on death, while that of praecox concerns itself with incest ideas and genital sensations, but why the former should prove benign and the latter malignant, is not stated. In other words, while the delimitation of benign stupors may be conceded to be clear enough, the actual mechanism still remains unsolved. Not knowing the mechanism, we are obliged once more to fall back on the degree of the inherent neuropsychic factor in order to differentiate between benign and malignant stupors, a procedure which is unsatisfactory at the best. On the basis of the actual ideational content noted Hoch gives us a

very excellent description of the psychology of stupor; yet more could be said about the meaning and significances of stupor fancies; for instance death ideas are not limited to stupors but are found in other psychoses as well; and this is true of rebirth fancies which are also observed in paranoid and hebephrenic cases.

One is not quite ready to agree with Hoch when he states that benign stupor represents the profoundest regression known to psychopathology. In a biological sense it is undoubtedly true, for in stupor, regression often leads to the lowest level of vegetative life where everything seems to be reduced to the very minimum. From the psychogenic point of view, however, we observe two types, or rather stages and degrees of regression. In one instance regression, as evidenced by the mental content, goes to personal experiences of the individual, while in other instances the regression goes beyond the personal interests of the individual to the phylogenetic experiences of the race, as evidenced by the archaic forms of behavior of some of the patients. It is the first that are essentially the benignant stupors, while the others belong to the dementia praecox regressions. Psychogenically, therefore, the benign stupors cannot be regarded as profound as the regressions observed in catatonic, hebephrenic and paranoid types of praecox, although on the other hand, as types of regression they are much deeper than observed in the great majority of manic-depressive cases. In fact since the essential feature of a manic-depressive psychosis is the repression of affective cravings while the keynote of stupor is regression, benign stupors, although evidencing certain manic characteristics, must be regarded as belonging fundamentally to the schizophrenic types of reaction such as typified in dementia praecox. At best, benign stupors may be regarded as occupying a midway position, rather than belonging distinctly to a manic-depressive or a praecox type of reaction. Transitional stages between benign and malignant stupors are observed much more frequently than between stupors and deep depression, which again emphasizes the closer relation to the praecox type of reaction.

Since we do not as yet know the fundamental factors that bind the symptoms of dementia praecox into one entity, nor the conditions which ultimately determine the benignancy or malignancy of a psychosis have we the right to assume that because a case turns out to be "benign" it belongs to the manic-depressive group and not to the dementia praecox group? In fact, on reading the book it seems

that in his clinical observations, Hoch was primarily impressed by the benignancy of the case rather than by its manic-depressive features. He even as much as admits it in one place where he says (page 242) "Since the prognosis is good, we feel obliged to classify this with the manic-depressive reactions." It seems that Hoch, having been impressed by the good prognosis of the cases, began accordingly to look in them for manic features. One finds what he is looking for and Hoch found that the central pathognomonic feature in stupor is its loss of affect, hence its relation to manic-depressive psychoses. But loss of affect is also a central feature in the praecox stupor and in giving the differential diagnosis between these reaction types he differentiates them, not on the basis of affect which one would naturally presume he would, but on the basis of secondary characteristics—impurities, additions, and so on. Whether there is an essential difference in the apathy states in benign as compared with malignant stupors is not evident from Hoch's work. He might have said, perhaps, that in benign stupors the emotional disturbance is primary, the intellectual disturbance being secondary, while in the dementia praecox group the intellectual deterioration appears to be primary with secondary affective deterioration. But if so, how are we going to differentiate clinically between apathies which are primary and those which are secondary? Hoch has shown quite well that certain features of stupors such as inactivity are built around, or are secondary to, apathy, but this can be obviously applied to malignant stupors as well. If apathy depends essentially on loss of touch with environment and introversion of attention, wherein do these factors differ in benign and malignant stupors? May not perhaps apathy itself depend after all primarily on the nature and degree of regression? On this subject Hoch maintains a discreet silence. Other difficulties are encountered; for clinically one does find cases that turn out to be malignant although in their symptomatology they would fit in exactly with Hoch's cases. Thus I may cite the instance of a young man with a good heredity and negative personal history who soon after marriage left his wife and lived away for several years. Then he was drafted and, in an effort to avoid the draft, he made a false statement that he supported his wife. As this was found to be untrue he was tried and sentenced to ten months' imprisonment. Two months after imprisonment he developed a catatonic reaction and arriving at St. Elizabeth's presented a classical picture of stupor without showing any other symptoms of praecox.

After the entire stupor had cleared up, he became exceedingly paranoid, his delusional ideas centering on his wife. Conversely, cases can be shown which show the symptomatology of *praecox* as given by Hoch, transitional cases also being observed, yet they make the same recovery as in benign cases. Then again we find hebephrenic and simple *praecox* episodes that are of acute onset, and brief duration, followed by complete recovery. They are essentially benign—of this there is no doubt; yet by no manner of means can they be classified with manic-depressive types. It is quite evident, therefore, that benignancy alone does not put a case into the manic-depressive group; for do we not also have the acute and fulminating manic types that are essentially malignant? Finally not all cases of benign stupors recover in the manner described by Hoch. In some instances, at least, in cases of stupor that recover, the patients do not appear to have returned entirely to their normal state; they appear much subdued and their personality seems to be washed out.

Since Hoch does not discuss the psychogenic factors observed in the etiology of stupors perhaps a few words regarding these may not be out of place.

Fear and panics as well as sudden emotional shocks are occasionally observed in the pathogenesis of stupors, and we can readily see how such heightened affective states can precipitate a psychosis. This is well illustrated in prisoners. Thus one prisoner sentenced to life imprisonment became catatonic and remained so for a considerable period of time, as long as the life sentence was hanging over him; when, however, he was informed that the sentence was commuted, he gradually came out of his stupor and made a good adjustment. The recent war gave us some good illustrations of stupors due to fear. Thus, at the beginning of the war, a young man made every possible effort to avoid being drafted. A hasty marriage did not help the matter. He was drafted and soon sent overseas. The journey was terrifying to him and he dreaded the submarines. He became depressed, feared he was going to be shot and killed and soon developed a marked catatonic reaction, and the only thing that could be gotten out of him was that he felt sluggish and dizzy, was afraid that he was going to die, that the ship was going to sink, and the like. The stupor continued as long as the war was going on and as long as he was in a military environment. No sooner was

he sent back to the United States than his stupor began to disappear, although occasionally he would become confused when thinking of the likelihood of being injured. He made a good recovery. A young store clerk was held up at the point of a revolver. He promptly developed a marked stupor, which continued for four months when he made an uneventful recovery. The personal history in the above cases appears negative and no difficulties, sexual or otherwise, were elicited.

However, by far the most important causative factor in stupor relates to the difficulties in the psychosexual sphere.* These relate largely to some failure in heterosexual adjustment. We find instances of individuals who are heterosexually potent, but are unable to make the proper adjustment and compete for the love object. This may be due to an abnormal dependence on one of the parents (or relatives) as when there is a genuine father or mother attachment which may or may not be consciously cultivated, and this may become aggravated by sickness, invalidism, or economic stress, that makes one greatly dependent upon the other; or it may be due to the fact that the parent is of aggressive, domineering type constantly demanding the child's affections, this eventually leading to the development of a dependent, subdued, and submissive type of individual.

As the individuals in the foregoing cases are prevented from seeking a normal sexual outlet, they secretly begin to indulge in autoerotic practices, accompanied by fantasies and these practices finally gain ascendancy over them. The situation becomes particularly acute and distressful when the individual does meet one who would ordinarily appear as the proper love object and the individual thus finds himself unable to choose between two great affective drives or effect a satisfactory solution or compromise. The result of this unbearable situation is an unresolved conflict of which psychosis is the expression. Finally rivalry is sometimes encountered. Thus the sailor, whose personal history was essentially negative, marries a young woman who had a son six years old. The psychosis developed within a month after marriage and the relation between marriage and psychosis appeared to be more than a mere coincidence.

* Undoubtedly the best description of the psychogenic mechanism of stupors is given by Kempf in his "Psychopathology". The reading of Hoch's book when supplemented by chapters from Kempf on "catatonic dissociation" and "acute homosexual panic" will give the reader a unified conception of stupor, the two mutually complimenting each other.

During the first month, his wife and her boy would sleep in one room and the patient in the other, and the boy was fretful and sick at times and attracted more attention from his wife than the patient did. During the stupor he frequently gave expression to ideas of death, he said he did not wish to live, food was poisoned, wife was unfaithful to him, and the like. The stupor lasted about six months, when the patient made an uneventful recovery.

Occasionally cases are met with where the difficulty may be traced to an unwise training on part of the parents, leading to a misdirection of the libido energy into aberrant channels. This may be either due to a prudish attitude on the part of the parents which distorts the child's conceptions of sex matters, or more often to the earlier environment which stresses the sinful nature of sex, to overstrict supervision and censorship, leading to repression and contributing to the development of the timid and dependent child, as in the instance of a young sailor whose childhood appears to have been uneventful, but who because of several illnesses missed his promotion and had difficulties at home and school, developed a feeling of inferiority as regards his younger sister, who by contrast did much better. At home his parents were very strict with him and would not allow him to go out at night even when he was twenty years old. He was very self-conscious and religious and became very timid. He felt very much embarrassed to enter high school at seventeen and was a year behind his classmates; finally left in his second year, could not do the work and developed a nervous breakdown which lasted about three weeks during which he could not sleep, had no appetite, tired easily. He read the Psalms a great deal to get quiet. After leaving school he went to Detroit where he held a few jobs for brief periods of time, and finally enlisted in the navy. Five days later he developed a stupor intercepted by frequent periods of excitement and lasting about five months. During the convalescence he showed quite a manic type of behavior, was the happiest fellow in the ward, singing and dancing all the time. Did not do any work on the ward and would not finish what he started out to do; appeared somewhat childish in his actions. Would go to all the dances but never danced with the girls, always with the boys. On the ward he would often tease fellow patients by tickling, hugging and kissing them. Would frequently run to a patient, put his arm around his neck, try to dance with him or say "Come kiss your Papa." Was seen on one occasion lying on a patient going through the motions

imitating sexual intercourse. Questioned as to that, he said: "I am just having a little fun." Retrospectively, he remembered practically nothing. Some heterosexual relations after eighteen, all prostitutes. Some earlier onanism, denies conflicts. Admits two "queer" ideas held during the recent psychosis; one—that all food in the world would give out and was surprised each day when his dinner was served; the other—that he would be castrated and feared that the ward doctor would do it. Had castration fear years ago during the other psychosis. In the present psychosis he feared that ether or something would be given him in order that he might be easily castrated. To be castrated means no propagation—get fat and lazy. Appeared to feel uneasy talking about it—rubbed his hands together. Had one little upset on the ward when he felt that men wandering around his bed might attack him, but the fear was probably justified in some instances. Although this patient was quite inaccessible to analysis, his previous history and the ideational content of his psychosis, suggested that what homosexual tendencies were present were undoubtedly due to the repression of normal instincts while the castration fears were an expression of a desire of self-cure of masturbation.

Stupors are often observed in an environment that does not ordinarily allow a normal outlet for the free play of human instincts, leading in the sexual sphere to perversions which eventually precipitate a psychosis. This is particularly observed in reformatories, prisons, and monasteries, as well as in army camps, on board ships, etc.

Finally, as contrasted with the above types, but related to them by innumerable gradations we encounter instances in which an individual is heterosexually impotent and hence unable to affect socially an acceptable adjustment. It is more frequently observed in the feminine type of individual with small face, girlish complexion, soft voice, shy manner of expression, scanty facial hair, transverse pubic hair, light bones and so on. An early erotic trauma leads to parent fixation with incestuous fantasies, narcissism and auto-erotic practices; this leading in some instances to a conscious or unconscious cultivation of homosexual tendencies. On reaching adolescence the patient finds himself desperately struggling to be freed from abnormal cravings; or, when the latter become utterly uncontrollable, to offer himself or submit passively as a sexual object, which is expressed by the catatonic attitude.

From the consideration of the above conditions, it appears that while they are psychosis-producing factors, there is nothing sufficiently specific about them to lead us to think that they are particularly responsible for the precipitation of the stupor reaction as such; for we see the same psychogenic motives underlying other psychoses as well. The adaptation of stupor as a defense reaction and the very ability of the individual to go into a stupor must in part at least be attributed to some biological defect inherent in the individual, no less than to the psychogenic motivation present.

Stupor may mean many things to many men. To one individual stupor may mean a complete flight from the world of reality and abandonment of all possible functions of life as long as the conflict is acute and the particular emotional factors remain at work. To another, stupor may mean crucifixion, which denotes a complete resignation of all competition with the rival, a self-sacrifice and purification from the perverse cravings in order to be freed from abnormal affections that prevent a satisfactory adjustment to life. It carries with it the conception of dying, burial, resurrection and rebirth to a perfect man; for it is the negative perverse tendency that is to be crucified and buried, and freed from this, the individual may hope for resurrection and rebirth. That is why suicidal attempts are not accompanied by an appropriate affect. In some cases it is observed from occasional utterances, retrospective accounts as well as fantasies, hallucinations and overt perverse behavior that the patient feels unable to save himself and doomed to die, and his inability to cope with the ever increasing affective pressure makes him fearful of the impending danger of sexual assault and leads him to assume the catatonic attitude as if completely paralyzed by fear. Dealing as we do in these cases with individuals who are frequently perversely conditioned, it is not difficult to understand why certain aspects of their behavior should carry a definite sexual meaning. We know that food and mouth are intimately associated with erotic cravings, partly because the first manifestation of the infantile libido is in the nutritional field, as in suckling. Hence it is not surprising that, to the mind of the individual who has regressed to an infantile level, food should in some way be identified with sex. To some patients soft food means semen, while others will hold saliva as a part of the impregnation fancy. Sometimes the patient will refuse food, and resist feeding desperately because food is semen and semen is poison; food therefore is poison because it acts as a stimulus to erotic crav-

ings which the patient is trying to overcome; while another patient, still craving the perverse practices, will starve himself in order to be tube fed, welcoming the forced feeding as a form of sexual assault. Other types of behavior may also be found to have their particular motivations, as for instance the indifferent attitude which the patients show towards death, the affectless effort at suicide. On one hand, stupor being a regression in the ideational life, a stuporous patient is much like a child; and to the child death does not mean what it means to an adult; it merely means passing away, being quiet. On the other hand it is the negative self that is dying, while the other self is being reborn.

The cross as a symbol has played a varied rôle in the history of mankind. As a sexual symbol it is originally derived from the inverted phallus which, undergoing various transformations finally assumed the form of the tau—T cross. The four-linked cross is the development of the tau cross which was first modified as a figure of a staff (the erect lingam) surrounded by a ring (vagina), the whole signifying the union of the two sexes. The T shaped cross was the "cross of suffering" (the male unsatisfied by female), while the four-limbed cross was the "cross of triumph" (the male satisfied by union with woman).

Punishment by crucifixion was widely employed in the ancient times by all known nations. It was one of the most cruel types of punishment devised, the criminal being so scourged with an implement formed of a piece of leather having pieces of iron, that not merely was the flesh stripped but even the entrails partly protruded and the anatomy of the body disclosed. In this pitiable state the criminal was made to carry a gibbet formed of two transverse bars of wood and dragged to the place of execution, where he was either fastened to the cross or impaled upon it and left to die. Whether punishment by crucifixion also symbolized sexual punishment must be left open. As a religious symbol the use of the cross in pre-Christian times and among non-Christian people was practically universal. With the death of Christ, the cross, as a symbol of punishment, assumed a new significance, because it then carried with it the conception of life, suffering, death and resurrection of Christ; hence the final adaptation of it as an acknowledged symbol of Christian religion. Knowing as we do that the ideational content of stuporous cases centers on death and rebirth and that the majority of patients are deeply religious, it is not at all surprising that these

patients should symbolize their psychoses by crucifixion. In some countries, religious death was looked upon as a journey to another world, the souls being carried on a special ship.

Related to the conception of crucifixion is that of propitiatory sacrifices by which an atonement is made in order that the god or gods might forgive the sins of the transgressor, and turn away the wrath from him. The sacrifice of human life and blood in some form was not at all uncommon and we find much of this conception still persisting in religion as in the ceremony called the sacrifice of the mass, also known as the unbloody sacrifice. The propitiatory sacrifices often assumed the form of a sexual ceremony as seen in the sacrifice of the virgin and the still persisting castration and circumcision. Sacrifice or baptism by fire was of quite common occurrence and it is therefore significant that stuporous patients frequently make reference to fire in some form or other. One of my stuporous patients when given paper and pencil would usually write in French "Death by fire" or else put lots of little crosses on the paper. In his right hand he always kept a cross which he frequently kissed, nor would he part with a number of the Christian Science Monitor, although never reading it.

We have seen already that stupors frequently begin and end with manic states and are also interrupted by periods of excitement, and these excitements are not accidental but are a part of the stupor reaction. Hoch does not discuss excitements as such but it is well to note that clinically there are observed cases in which stupor alternates with excitement in equal degree; finally, cases are encountered in which excitement presents the sole or the predominant feature of the psychosis, that may or may not be interrupted occasionally by brief periods of stupor. We find that certain of these excitements are essentially benign in character, are genetically related to stupors and together may be said to constitute a stupor-excitement syndrome which may be regarded as a quite distinct clinical entity. A study of these cases shows that in the personality make-up, the character of the psychogenic factors present, clinical symptoms, and the ideational content of the psychosis, they are much akin to stupors representing merely the opposite swing of the same pendulum.

The onset as a rule is much more acute and is more manic in character. On the ward their excitement consists in that they are so exceedingly disturbed, destructive, noisy, untidy and assaultive

that they often have to be restrained. They are markedly negativistic and resistive, very irritable, talk at times rapidly and incoherently, showing marked flight of ideas; again, while continuing disturbed, they often do not talk or answer questions. They seem to fare better with their food than the pure stupor cases but will often refuse it and greatly resist attempts to be fed; at the same time gastrointestinal disturbances are not so marked, the appetite is better and the bowels more regular. The excitement is sometimes interrupted by brief periods of relative quiet, but in a short time the excitement returns. The excitement may continue both day and night and their sleep is often disturbed. Intellectually the patients appear at a low ebb and they neither can nor will coöperate in a mental examination, while their ideation reveals a content much similar to stupor, viz, fear and death motive. It is very difficult and often impossible to perform a physical examination on them, but sluggish pupillary and knee jerks reactions, adenopathy, etc., are none the less observed. The recovery is much more abrupt than in stupors, but as in the latter it comes about by a gradual attenuation of the symptoms; they do not pass into anxieties or depressions. The duration of the psychosis is usually much shorter than in stupors.

We thus have here as the cardinal symptoms overactivity and emotional excitation, representing quite the opposite of that observed in stupors, viz, inactivity and apathy; while common features are found in the negativism, disturbance in intellectual functions and ideational content, fear of death, castration fears, etc. From the retrospective accounts given by these patients, it appears that while the ideational content is practically the same, the attitude taken by the patient toward the conflict differs. He does not willingly accept the solution, hence the excitement. In some instances the stupor-excitement appears to be merely another form of a psychosexual panic, much the same as observed in homosexual and psychopathic panics. Considerable variation exists in the clinical manifestations of this syndrome and we find pure types, circular and alternating types; deep as well as partial states.

A somewhat similar picture of alternating excitement and stupor is observed in other conditions although in a different setting. We refer to various types of deliria. We note, for instance, that in deliria the patient is often found in a semi-stuporous condition although a marked undercurrent of activity is more frequently

observed. During the day the condition of the patient alternates between excitement and stupor. When excited, they are very destructive and assaultive, requiring restraint. When stuporous they are negativistic, resistive, cataleptic, appear listless and apathetic; their apparent emotional expressions, such as weeping, being without an evident affective background. All this occurs in a setting of fear, and the entire behavior of the patient as well as the clinical symptomatology is explicable on this basis. But it is an active type of fear, the patient actively resenting and fighting his difficulties, and, because of the heightened emotional state, there is accompanying it an over-discharge of the sympathetic nervous system. This, in time, leads to a temporary exhaustion and there is brought about a lowered function of the sympathetic which will explain the stuporous states observed. One may refer to this condition as dyssympathism or dyssympathicotonia and regard emotional manifestations as being a function of the ebb and flow of the sympathetic system. Since, as already shown, the stupor-excitement syndrome is explained on the basis of disturbed sympathetic balance, and, as a similar explanation may be applied to delirious states, the two manifestations must be regarded in the physical sense as genetically related; and this relation becomes still more obvious when the ideational content of the two states is considered, for, as already mentioned, delirious fancies often appear to closely resemble the fancies found in stupor.

Finally, reference should be made to acute panics—psychopathic and psychosexual, as well as certain confusional states, where one gets every evidence of a heightened activity of the sympathetic, and which, as we now know, represent tremendous fear reactions. Hence, stupors and excitement, when primary, may reasonably be conceived to have for their basis fear and other affective disorders which are responsible for the disturbed balance of the sympathetic system.

ABSTRACTS

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ABSTRACTED BY SMITH ELY JELLIFFE

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1. *A Child is Being Beaten.* S. Freud.
2. *Erotism as Portrayed in Literature.* F. J. Farnell.
3. *A Note on Hazlitt.* L. L. Martin.
4. *A Trivial Incident.*
5. *Word-Play in Dreams.* D. Bryan.
6. *Collective Reviews: Book Reviews; Reports of International Psychoanalytical Society.*

1. *A Child is Being Beaten.* Freud here gives another of his penetrating and illuminating discussions of human phantasy formation. This time bearing upon genesis of the sadomasochistic tendencies which in one guise or another are universal, even if with great variations in amperage, as it were. Certain cases of the phantasy in question show the relations between the "phantasy of a child is being beaten" its pleasurable content, and direct onanistic gratification. Its analysis is protected behind much resistance and shame and guilt are attached to it. This type of phantasy usually has an early inception—five to six years—and frequently is related to school whippings. Later renewals of the phantasy are occasioned by reading of cruel whipping incidents. The interesting point arises as to the real significance of corporal punishment in the scheme of pedagogics. The attempt to get to any invariable formulations was not successful. The phantasy of a child being beaten, and this is the usual form—who, why, or where, or male or female, the self or another—these questions cannot always be answered; in fact, are rarely get-at-able, but analysis seems to show that such a phantasy, possibly accidental as to its inception, is preserved for autoerotic gratification, and contains a primary trait of perversion. Some one component of the sex function has developed in advance of others, has then become fixed, withdrawn from further development, and reveals itself in some personality anomaly. It need not have persisted, since repression, symptom formation, or sublimation may have become effectual. If, however, persisting, one may expect lying behind a perversion some such infantile fixation factor. Others, like Binet, before psychoanalytic clarity entered, had observed the phenomena and shrewdly inferred its causation. The why had escaped. If the sexual component which started earlier was the sadistic

one, then the disposition to an obsessional neurosis results. This hypothesis has been frequently verified. The present remarks are founded upon a study of six cases, four women and two men. Two were obsessional neuroses, one very severe, the other milder; a third had some obsessional traits, the fourth a hysteria; the fifth, a patient who was analyzed merely "because of an indecision in life." What the sixth was does not appear. The present state of knowledge concerning the place the phantasy takes in the neurosis is still difficult of clear formulation.

Strictly speaking, Freud says, analytic work is only correct psycho-analysis when it has succeeded in removing the amnesia which conceals from the adult his knowledge of his childhood from about the second to the fifth year. This, as an ideal that true knowledge is more important than therapeutic success, Freud believes cannot be overemphasized. Not that later impressions are unimportant, but these are known to the world, it is the importance of the amnesias of infantile material which belongs to medical science to reveal. The physician must go deeper than the layman. The inherited libidinous factors get special stimulus between two and five and complex formation starts at this time. The phantasies of beating occur in this period; they are analytically revealed as an end process, however, and not an initial one. In presenting the general outlines of the scheme, drawn for convenience from the four female cases, Freud speaks of it as presenting typical features. The child being beaten is usually someone else in the early years, a brother or a sister, or their representatives. The sex is not first definitely detailed. The identity of the beater is hard to trace in the beginning, although it is adult; hence the weight is on the masochistic rather than the sadistic component, apparently. Later it appears the girl's father is the beater.

"My father is beating the child" is then the form which it evolves; "the child whom I hate" comes in a little later. Transformations are frequent, and a new form now puts the phantasy maker in the place of the hated child—"My father is beating me" and then "I am being beaten by my father." It is now unmistakably masochistic and usually pleasurable. This second phase, Freud says, has not been actually found as yet; it is an analytic construction, yet none the less a necessity. A further (third) phase now carries father over to teacher, and the person to a number of persons, boys, usually, in girls' phantasies. All kinds of substitutions enter and disguise the original pattern very markedly, but a new factor now commences to enter, and that is an erotic one, of highly pleasurable content.

Tracing the development from the original *Œdipus* situation, the father affection and mother rivalry soon are manifest. The ambivalent to the mother also exists side by side, sometimes being exaggerated; she is not connected with the beating. (In a few instances coming to the reviewer's memory the mother has been the beater of the girl; how the substitution

took place has not yet been cleared up.) Now other children in the nursery become the rival objects—the wild energy of the period. Being beaten now is “being deprived of love and is a humiliation.” The agreeable feature of the beating comes in the intermediary form—“My father does not love this other child; *he only loves me.*” It thus gratifies the child’s jealousy; the erotic compound then obtains reënforcement from the ego interests. As in Macbeth’s witches—“not clearly sexual, nor in itself sadistic, but yet the stuff from which both will later come.” [See Johannsen’s newer formulations regarding heredity, where an homologous principle is proposed to study the principles of heredity.—J.] The phantasy is at the service of an excitement which finds an outlet in the genitals (or a displacement of them). Genital organization then is becoming manifest, and father and mother incestuous phantasies, under many disguises, are present. These are nipped in the bud now by the repressive process. Some discernible external event disillusion the child, or inner yearning not effectuating causes a reversal. A sense of guilt now appears in consciousness as one of the products of repression of the unconscious incestuous seeking (compare Fate in the *Œdipus* myth). Now the reversal of the older phantasy is explicable. He no longer loves me, hence the father is beating me. The sense of guilt turns the earlier sadistic to a later masochistic phase. Now the guilt effects a meeting place between the sense of guilt and the sexual love. It is not only the punishment for the forbidden genital relation, but a regressive substitute for it. This latter takes the masturbatory pathway of expression.

The second phase of the phantasy usually remains quite unconscious—in one male in this series it remained conscious—being beaten by the mother was consciously evoked as a stimulus for onanistic gratification. Freud here contributes an interesting remark (which could be studied to great advantage) of the differences in the number of necessary transformations in the male and female. The phantasy may become conscious in thinly disguised forms. An enormous number of superstructure formations are encountered, and need to be correlated. These cases, with numerous others, provide a point of attack upon the whole evolution of the psychosexual factors. Further research is always bringing new vistas. Whether the origin of the infantile perversions is rooted exclusively in the *Œdipus* complex is as yet but a tenable working hypothesis. Most analyses rarely get back beyond the sixth year, when the *Œdipus* adjustment is supposedly already made. Hence, when a case of homosexuality is claimed to be congenital in the presence of only sixth-, seventh-, and eighth-year inclinations, really little value can be attached to the idea. Thus far all the evidence goes to show that the *Œdipus* complex factors can account for the features of the neurosis—is the base of the neurosis in Freud’s terms; its scars are the starting point for

the later arriving readjustments. Marcinowski (*Zeitschrift f. Sexualwissenschaften*, 1918, IV) has made a lasting contribution to this general idea of the "feeling of inferiority" as a later phase of a narcissistic scar of this type. Freud then says that the phantasies of beating throw but little light on the genesis of masochism: it is not the primary expression of an impulse, but is a reversed sadism. A complicated series of mechanisms are here revealed. Why onanism is made the nucleus of the sense of guilt, as is so frequent clinically, receives much light in view of the analysis of the phantasy. Thus the sense of guilt in the melancholic, as well as the querulous delusions in paranoia, may be resolved some day along these lines. In a sixth section of the paper Freud gives a resumé of the situation, saying that the mechanism in its essential outlines is deducible chiefly in the study of the female. The study of boys does not show a complete parallelism. The boy usually begins with "I am being beaten by my father." It corresponds to the second stage in the girl's phantasy. This is the conscious emergent from an earlier "I am loved by my father," which consciously later emerges as "I am being beaten by my mother." Thus the boy is always passive to the father: a feminine attitude to the father. Freud then discusses two theories—one based on the bisexuality idea as affording the original conflict between the opposing forces; the second Adler's masculine protest, a variant of the former. They both break down, he thinks, when applied to the facts of the phantasy of beating. He concludes this most profitable study by saying that "the theory of psychoanalysis, a theory based upon observation," holds firmly to the view that the motive forces of repression must not be sexualized. Man's archaic heritage forms the nucleus of the unconscious; and whatever part of that heritage has to be left behind in the advance to later phases of development, because it is useless or incompatible with what is new, and harmful to it, falls a victim to the process of repression. This selection is made more successfully with one group of impulse than with the other. In virtue of special circumstances which have often been pointed out already, the latter group, that of sexual impulses, are able to defeat the intentions of repression, and to enforce their representation by substitutive structures of a disturbing kind. For this reason, infantile sexuality, which is held under repression, acts as the chief impulsive force in the construction of symptoms; and the essential part of its content, the Œdipus complex, is the nuclear complex of neuroses. I hope that in this paper I have raised an expectation that the sexual aberrations of childhood, as well as those of mature life, are ramifications of the same complex.

2. *Erotism as Portrayed in Literature*.—Farnell has contributed an attractive essay on the relationships of personality in literary output. All literature is motivated on the basis of the writer's own life constellations; hence all real literature is an eloquent expression of the emotional life of the writer.

In childhood are laid the seeds of that future emotional life. Farnell deals with two of four types springing from the original polymorphous perverse trends. In so far as the literary output is usually of an all-round type, Farnell does not fall into the sensational group that makes a single type of expression the entire individual. He first discusses the expression of inversion—Tennyson's *In Memoriam*, Wilde's *Dead Poet*, Verlaines and Rimbaud's more direct overt situations as reflected in their writings.

The sadistic component is shown in Boccaccio's exhibitionistic tales, and in the *Sea Wolf*, Jack London; whereas the masochistic component is revealed in Poe's stories, the *Purloined Letter*, the *Masque of Red Death*, etc. Whitman's *Song of Myself* and many of Huysman's writings reveal it. Shelley's ravings show throughout most of his poems, and Keats' attachment to the mother is obvious. Some notes on Shakespeare are of interest as expressing the many phases of his love life.

3. *A Note on Hazlitt*.—This comments on some of Hazlitt's insight into unconscious processes as an illustration of the well-known fact that a great variety of flashes of insight have been vouchsafed by many observers.

4. *A Trivial Incident*.—A partial analysis of a symptomatic act.

5. *Word Play in Dreams*.—A small associational chain in an individual analysis where yacht stood for feces. Do a lot. Done a lot—the nurse's stimulus to his chamber duty, translated by him to do a yot—yot—yacht—feces.

6. *Collective Reviews*.—These are here continued as in previous numbers. Saussure reviews the French literature. This is evidently growing, though slight. No translation of any work of Freud appears in French literature up to 1920. The article is in French. Sixty-nine papers are reviewed. Starcke reviews forty articles from Dutch literature; Weiss, the available Italian literature, very slight; Abraham, the Spanish, and Szilagyi, the very rich and suggestive Hungarian literature. Ten years ago an American neurologist prophesied in ten years the psychoanalytic movement would be dead. Another equally uninformed and self-constituted prophet has just done the same, ten years hence. A glance at the volume III of the *Beihefte. d. Zeitsch. f. aertz. Psychoanalyse*, which originally contained these bibliographies now made available in English, containing only a digest of the work in the past five years, occupies several hundred pages, and shows an activity even greater than that of strict orthodox neurology. So much for the first prophecy.

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A PSYCHO-HISTORICAL STUDY OF THE EPILEPTIC PERSONALITY IN THE GENIUS

By L. PIERCE CLARK, M.D.

NEW YORK

Introduction. Probably epilepsy as a disease entity has a more ancient lineage than any other nervous disorder. The word by its etymology means to *seize upon*. We have in this designation as in that of apoplexy, *to be struck down by the gods*, a relic of the spiritualistic pathology at one time dominant. Its sacred significance as a malady is shown in the disease-possession of the priest of Apollo and the Sibylline, from which it derived the appellation of *the sacred disorder*. Due either to the resistless grasp of the convulsion, or because of the nonriddance of the mythological Shirt of Nessus which Hercules was said to have donned and which caused his final self destruction, the cognomen, *the disease of Hercules*, was favored. Or perhaps the very intensity of the muscle-knotting in the convulsion, which has strikingly been designated as a "clotted mass of movement" induced the ancients to compare the epileptic in the struggle of a seizure with the strength of the fabled god. The publicity into which epileptics thrust themselves in early Roman times whenever they visited important assemblies, such as the Comitia, gave it the name, *the comital disorder*.

Not alone has epilepsy borne ancient names, but modern descriptions of the ordinary manifestations of the seizure hardly equal in pictorial vividness those of ancient poets. The following is by Lucretius, written two thousand years ago:

"Oft, too, some wretch, before our startled sight,
Struck as with lightning, by some keen disease,
Drops sudden: by the dread attack o'erpowered
He foams, he groans, he trembles, and he faints;
Now rigid, now convulsed, his laboring lungs
Heave quick, and quivers each exhausted limb.
Spread through the frame, so deep the dire disease
Perturbs his spirit; as the briny main
Foams through each wave beneath the tempest's ire.
He groans, since every member smarts with pain,
And from his inmost breast, with wontless toil,
Confused and harsh, articulation springs.
He raves since soul and spirit are alike
Disturbed throughout, and severed each from each
As urged above distracted by the bane.
But when, at length, the morbid cause declines,
And the fermenting humors from the heart
Flow back—with staggering foot the man first treads,
Led gradual on to intellect and strength."

So long as medical science kept its vision narrowed to the observation of the fit, little progress was made in gaining the larger meaning of the disease. But modern medicine has undertaken a more exact analysis of the bodily and mental functions with the result that we are beginning to recognize just what significance the fit itself possesses in the morbid economy. Studies upon the blood and bodily secretions of indigestion, and the changes induced upon these by certain obscure ductless glands heretofore supposed to be without specific or vital function, are laying bare a host of data of greatest moment for a better understanding of the real nature of this disorder. From time immemorial epileptics as a class exclusive of those possessing gross structural brain lesions have been considered peculiar types of individuals. It has been urged that even though there be no gross organic defect in the epileptic makeup the general functional incompetency of the epileptic economy may be demonstrated. Even though this view be enlarged to include the finest methods of clinico-pathologic research we find no adequate etiologic ground of a physical character for the seizure phenomena in a majority of all cases of essential epilepsy. We are therefore thrown back again upon the contention that the fault in the constitutional makeup of

the epileptic is psychical and can be demonstrated in every case, and that somatic defects, when present, are but contributory to the production of the fit phenomena in later life. That is, the main fault in the psychobiologic defect is in the psychical sphere.

To lay the foundation of our thesis one may sum up the opinions and observations of the chief investigators of the epileptic personality. We find the epileptic constitution has long been recognized as the mental stigma of essential epilepsy itself. The main tenets of such a character may be present years before the disorder is shown in fits. Most frequently defects of personality may be detected in earliest childhood. The chief instinctive defects are egocentricity, supersensitiveness, and emotional poverty. The potential epileptic is intensively self-centered; hence he fails to project his interests into his environment in a normal, healthful manner. Because of this character fault, and also because of his innate inheritance, he is, or soon becomes, unduly sensitized to all forms of stress. He either outwardly shows his supersensitiveness by exhibitions of rage and tantrums, or he represses his conflicts, which causes him to develop a very unstable, irritable and sullen emotional life, paving the way for larger and more difficult adaptations which he cannot meet. Outspoken fits may then occur. By possessing this egocentric, supersensitive makeup the potential epileptic fails to make the degree of environmental contact which would lead him into a broad and rich experience with life, and sooner or later he fails to acquire a well rounded emotional development. This deficit may or may not limit his purely intellectual equipment in later life. Previously endowed with the instinctive defects above noted, the increased demands of adolescence and adult life increase his difficulties until the breaking point is reached. Hand in hand with the handicap of defective endowment occurs disintegration of habits and character, known as *deterioration*,* which often precedes actual epileptic seizures for a considerable time. This accounts for the fact that an essential epileptic, from the very nature of his makeup, is usually doomed to mental failure if proper measures to controvert his innate faults are not taken at the earliest possible moment.

Aside from outspoken seizures, a brief account must be here

* Should the reader desire more detailed analysis of the gradual disorganization of habits and character which the epileptic suffers in his enduring disease, he is referred to the excellent monograph of MacCurdy on *Epileptic Deterioration*, Psych. Bull., April, 1916.

introduced to explain certain types of mental reactions in epileptics. Transitory mental states may occur such as violent tantrums, lethargies, dreamy states and the like. They were marked in Napoleon and also Mahomet, occurring periodically and independent of obvious causes. When these milder epileptic reactions are taken in conjunction with the known presence of severe seizures they become objects of interest and may be spoken of as periodic states of ill humor, of which the vast majority of all epileptics present evidences sooner or later. These milder states of epileptic reactions in which there is a marked emotional tension without much involvement of consciousness bear an extraordinary resemblance to each other. The lethargies and stupors of Napoleon often reported to have occurred under great emotional or mental tension and the ecstasies and states of false hearing of Mahomet known as his "divine revelations", are instances in point. These states vary, of course, in intensity. Sometimes the intervals are so regular that the time of recurrence may be approximately foretold. Napoleon's attendants considered digestive difficulties as portents of these stupors and lethargies. Epileptic individuals predisposed to these milder reactions often awaken in a peevish, irritable, faultfinding, threatening or menacing mood. They may be in a state of anxious restlessness or borne down by forebodings, as was Napoleon before the Battles of Borodino, Aspern-Essling, and Waterloo, when he felt low spirited, troubled with sad thoughts, and had presentiments. Epileptics often experience a feeling of numbness, a pressure in the head or pit of the stomach, a ringing in the ears (Mahomet) or confusion of thought. Oftentimes they are unable to do any decisive piece of work. They wander about, sometimes remain in bed, and may attempt suicide, as Napoleon did at Fontainebleau during his retreat from Moscow in 1813. Less often these individuals develop states of expansiveness or ecstasy—which were so characteristic of Mahomet—both with and without actual fits preceding them. Ill humors and ecstasies may in time become so pronounced as to literally constitute a more or less enduring delusional state (epileptic insanity) with the greatest emotional irritability and anxiety, accompanied by false hearing. The picture of persecution which often arises is then not so very dissimilar to the paranoidal states of other more definite psychoses. The persecutory and anxiety state in epileptics, however, is different from that in true paranoia in that the productions and conduct of the epileptic are continually varying from day to day while the state of consciousness is not so

clear as seen in classic paranoia. Regarding this latter state in epileptics one may recall Napoleon's outbursts of rage, calling his generals vipers, traitors and fools, expressed during the stress of the later campaigns in Russia and the Hundred Days. While these periods of ill humor may occur after or quite independent of actual fits, they usually precede severe attacks or occur in those epileptics who have grand attacks at long intervals. Usually a severe seizure clears the mental atmosphere of these threatenings for a long period, showing that the latter are really but the slighter manifestations of the underlying disease. These mild reactions are more or less pronouncedly evident in every epileptic. As ecstasies are the usual manifestations of exalted states of mental explosions of epilepsy, so we have either following or independent of them befogged states or stupors. In many epileptics there is as profound a clouding of consciousness as though an actual fit had taken place. An instance is shown in Napoleon at the rout at Waterloo and after the Battle of Jena where no actual fits seem to have occurred. In many epileptics alcoholic and diet indiscretions often precede these states. Thus we find Napoleon's attendants encouraged him to take cathartics, quantities of hot water and hot ablutions, to which Napoleon was chronically addicted anyway.

Notwithstanding we have undertaken to show that the great disorder of epilepsy is essentially a mental disease with a physical expression shown in the periodic fit discharge, we do not intend to burden the present thesis with this more advanced contention but shall enumerate of first importance the epileptic attacks as a necessary proof that these men were essentially epileptic because of the exhibition of actual fits. We shall then give a more definite picture of their epileptic traits. As might be expected in such a nervous disorder, a question of diagnosis might arise: Were the attacks actually epileptic in nature or were they something else? Much time is still spent threshing out such data although the reports of symptoms of attacks are carefully and painstakingly recorded by skilled observers. When the suspected epileptic individual has infrequent attacks incompletely observed and variously reported the diagnosis is then a nice question. In the cases of Mahomet, Cæsar and Napoleon not a few reporters were biased, in part through personal attachment to the historic genius or they thought the presence of so grave a disorder detracted from the lustre and worth of their patron. For instance, in the memoirs of Napoleon's secretary,

de Bourrienne, he states, "It has been repeated, over and over again, that Napoleon was subject to attacks of epilepsy; but during the eleven years that I was almost constantly with him I never observed any symptoms which in the least degree denoted that malady."*

In epileptic persons who have bizarre manifestations of fits—and there are several well known types—the stigmata of severe attacks resulting in scars and bruises are most frequently absent. The presence of convulsive attacks with loss of consciousness, attended or followed by states of mild confusion, are all that may ordinarily be necessary for a diagnosis of epilepsy. But when the well known epileptic character is also shown to be present, the diagnosis of the malady is almost infallible. That neither Cæsar nor Napoleon had very frequent or severe attacks is well known, hence the deterioration in potential effectiveness these illustrious characters possessed was not marked from the attacks, but such as did exist must be ascribed to the natural weakening of the total personality because of instinctive or inherent defects. The natural weakening of resistance in the potential epileptic is well shown in the occurrence of attacks at periods of unusual or prolonged stress, as exhibitions of fits in Napoleon at the Eighteenth Brumaire, the Egyptian Campaign, after the Battle of Jena, in the Russian Invasion and at the Battle of Waterloo.

Not a little of the mystical was present in both Napoleon and Cæsar. Witness the archaic religious formulations with which Napoleon contemplated astronomy, and Cæsar's reliance upon the auguries and the desire for restoration of outworn systems of pagan worship. These outcroppings were the more remarkable inasmuch as they occurred in characters egoistic and narcissistic; these latter traits are more often a personal replacement of the supernatural powers which they lauded. The piety of the epileptic, however, is proverbial. Occasionally the strategic capacity even in such a military leader as Napoleon is overcome and seriously interfered with by mystical tendencies and forebodings.

The degree with which the egoistic or narcissistic projections of the epileptic is capable even in peaceful efforts is shown in a number of literary geniuses who have been known to be epileptic. Perhaps the best one to illustrate this point is Dostoevsky, and we may profitably begin our expositions of the epileptic character with a brief summary of the epileptic makeup and its significance in the life and works of this Russian novelist.

* De Bourrienne, Vol. I, p. 309.

I. DOSTOEVSKY

Dostoevsky was born in Moscow in 1823, and was the son of a physician. Their circumstances in life were moderate and he led a life confined in small compass. Not much is known of his childhood. His mother was sickly and died of consumption in 1836. He was intensely devoted to her and had a hysteric episode after her death in which he lost his voice. He was very impressionable and imitative, and was on the lookout for the novel. The father undertook the boy's education. He was a stern man, a military physician, and was a stickler for discipline; Dostoevsky had an intense antagonism toward him, and revolted to his tutors, who fed him upon the gruesome tales his fancy craved. In 1831 the boy moved to the country and there plunged into rural life, developing a love for nature, and became absorbed in folklore from peasants. He was much given to revery. As a reader he was precocious and he limited himself to literature proper. He was a great admirer of Pushkin, also an epileptic, whose death in a duel occurred near that of his mother's. In 1837, when Dostoevsky was nearly fifteen, he entered the School of Engineering at Petersburg and remained four years, but found the discipline very severe. He remained an engineer only until 1844, when he at once devoted himself to his first novel, "Poor Folks". Soon afterwards he became a member of a literary coterie to which belonged Tolstoi and other to-be-famous men. His novels were very successful and he was a prolific writer. An alarming symptom of his early life was a lethargic sleep, probably epileptic in character. A state of depression coupled with anxiety about the future troubled him. At times he lived in a dream for long periods. Evidently his numerous nervous and mental symptoms were all psychogenic. His lethargic sleeps, however, suggest that he was already on the way to an epileptic career. One medical man who treated him before his exile pronounced him of the epileptic temperament, and said that some of his disturbed episodes were so severe that his mental integrity was threatened. Quite some time before his epilepsy developed his personality underwent further changes; he had periods of extreme irritability, embittered himself with governmental authority and suffered in lonely exile, and perhaps the attacks carried off much of the pent up repression of desire, as has been noted in many another epileptic. He had childish tantrums and odd ways of defying the physician's orders. He inconvenienced his friends by requiring the household arrangements to be changed to

suit his own convenience. He was intensely egoistic, and most of his reported conversations were but monologues on his part.

In the youthful recollections of Sonia Kowalewsky she says that she and her sister knew of Dostoevsky's disease but never dared to speak to him of it. He himself once introduced the subject and told how the first attack came about. It was something as follows: While in exile he had been punished in the house of correction. He was isolated from his fellow beings and could exchange ideas with no rational person. Suddenly an old friend visited him, on an Easter night. Forgetting the sacredness of the occasion, both began to converse on literature, art, philosophy and religion, during which hours passed. The friend was an atheist while Dostoevsky was a believer in Christ and immortality, and an argument started. It was now early morning and Dostoevsky thought he heard the bells begin to call the faithful to arise. Dostoevsky felt a sense of ecstasy, and thought he was in Paradise. During this ecstasy he had his first attack. In the first attack the sound of church bells was an auditory aura, as Dostoevsky admitted afterward that no bells really rang. The unspeakably ecstatic feeling was associated with nearness to Heaven or Paradise. As a rule Dostoevsky had convulsions monthly, sometimes, however, twice a week. When he lived abroad, in a milder climate and was spared from sources of excitement, his attacks were much less frequent. Strakoff was present at an attack in 1865. The novelist visited him late in the evening, and a lively conversation was soon in progress. The subject is not recalled, but it was abstract and weighty. Dostoevsky became enthusiastic and paced the floor; in enraptured tones he spoke of things sublime. As Strakoff made a remark of approval, the novelist turned his inspired face full upon him, and his exalted excitement was readily seen. Dostoevsky paused for a moment as if in search of a word, with open mouth, but no utterance followed. Strakoff felt that something was about to happen. Suddenly from his open mouth came a peculiar, prolonged and meaningless cry, and Dostoevsky fell senseless. He had convulsions and foamed at the mouth. Dostoevsky told Strakoff that he always had a feeling of ecstasy before these attacks. His sensations of happiness were so intense that no normal mind could experience them. He said his feelings were in complete harmony with the world, and for a few seconds of them one would give ten years of his life. The attacks sometimes caused slight injuries, and the convulsions were followed by muscular pains. There was often a temporary failure of memory and for two or three days

he felt quite prostrated, and very melancholy. He was possessed by a certain anguish and irritability which could hardly be mastered. He felt himself a criminal guilty of some offense unknown to him. One of his characters in his novel entitled "The Karamasoff Brothers" suffers in the same way and for the same reason. Milukoff, another who knew him, speaks of certain alleged peculiarities of Dostoevsky, such as avoiding acquaintances on the street, refusing to acknowledge greetings in society, and he even would ask, "Who is that man?" when greeted by some friend. Milukoff admits that such things may have occurred, but is certain that if Dostoevsky behaved in that manner it was after an attack. Dostoevsky had once taken tea at Milukoff's house, and just as a glass was handed to him he turned pale, began to totter and as soon as he was led to a sofa he had a fit. Fifteen minutes later he asked what had befallen him. When told he should stay all night, he refused decidedly, saying he must go home, but could not or would not give a reason for going. He even refused a carriage to the station, saying he needed the walk. His host nevertheless went along. As they were passing through a park Dostoevsky came to a halt and whispered that he felt an attack coming on. He was led to a bench but no attack appeared. Next day Milukoff visited Dostoevsky at his home; the latter was very weak and did not at first recognize him.

It appears from Solowjew that Dostoevsky had his first attack while in exile and was never afterwards free. He remembered down to the finest details everything which happened to him before the disease appeared—every event in his life, every face, everything which he had ever read or heard. But of that which happened after the first attack, much had been forgotten. He often completely forgot those who had been well known to him. He even forgot much that he himself wrote. In writing his romance, "The Devil" the contents of the book were forgotten and he often had to reread the preceding chapters before he could go ahead with the story.

After a crisis Dostoevsky was often insufferable. His nervous state was so marked that he was quite irresponsible. He often came in the room like a black cloud, forgot to greet people and sought opportunities to quarrel. It appeared to Dostoevsky that everything which was said to him was vexing, insulting, or it was done to excite him. The conversation had to be brought to his pet subjects; he would then become enthused. After an hour of such gentle treatment he would be in the best of humor. Only his pallor, brilliant eyes and heavy breathing showed that he was mentally disturbed.

All of the outcroppings of Dostoevsky's egoistic and infantile feelings and ideas in the minor attacks and in the beginnings of the major attacks are over and over again elaborated in his novels. Lest too much stress be placed upon the epileptic's own responsibility and his shortcomings for his disease Dostoevsky now and then accounts for the epilepsy in many of his novel characters by family heredity from which his creations sprang. He was one of the most subjective of authors, and his novel characters were created from his own. His own gloomy moods are depicted in his works. Russian alienists long marvelled at his expert knowledge of psychopathology, which he evidently obtained from self study.

In Dostoevsky's works we find no less than five types of epileptics, several of which we will cite briefly. In "The Landlady", written in 1847, before he had developed his full talent, is a character named Murin, an old man, in whom we see the epileptic character without effort. He has the moods of Dostoevsky when the latter was young. The attacks described, however, are crude, as any layman might view them. Murin has a seizure after drinking a glass of wine. The second type is represented by "Nelly", in a work written in 1861 after Dostoevsky had been banished and had had time to study his own case. The influence of heredity is shown in this work. The grandfather was "odd"; the mother was exalted, readily excited and inclined to reveries. Her stubbornness in holding certain ethical views was readily mistaken for a strong will. The child's life was miserable and became worse after the mother's death. She was of pronounced epileptic character; her attacks are described by Dostoevsky as follows: "After a prolonged stare she gave a fearful cry, her face was distorted, and she fell to the floor. After the convulsions she looked fixedly at the person as if trying to collect her thoughts. At last her face lighted up as she began to comprehend. For a long time she could not collect her thoughts and murmured meaningless words. Reality was much mixed with fancies, and it seemed that something fearful excited her soul. Finally she fell into a deep sleep. Her face, despite the sleep, showed great fear and a painful longing. Once when Nelly was requested by the physician to take medicine, she spat it out three times in succession in his face. Astonished at his good nature she began to sob in despair." In his work we see excitability, moodiness, sensitiveness, suspicion, want of psychic balance and endless oscillation between exaltation and apathy. The third type is seen in "The

Idiot" written in 1868. The boy described had had attacks since earliest childhood. Sent to Switzerland for treatment he improved so much under expert care that he figures in the story as a well developed human being whose appearance betrayed nothing. His eyes were large and blue with a leaden color of the iris and a fixed look which to some suggested epilepsy. There was in him something silent and melancholy. This epileptic, the Count Mischkin, is a good man, and has fine feelings; abnormal only is his naïveté, which often borders on stupidity. His will is weak, so that it lends him something boyish and immature. Like Dostoevsky himself, he writes a beautiful hand. Associated with Mischkin are accounts of the twilight state, also the feelings and thoughts of an epileptic in his "sound" moments; thus to quote the author's text, "At times he looked about him with great curiosity, but most frequently was quite indifferent, not even knowing where he himself was going. He lived in painful excitement and restlessness, wishing to be alone, yet finding solitude unbearable. Presently he finds himself occupied with something, a former employment. He has been so occupied for a long time but has not known it. He begins to seek something but at once forgets it. After half an hour he resumes the search restlessly. He knew that before his attacks he is distracted, often confusing objects and faces and requiring all his efforts to prevent blunders. It was necessary to give his full attention for a long time to everything he saw. In his epileptic states there would suddenly be a clearing up of consciousness, when his mind would glow and all his old powers return. The sensation of living, of self consciousness, would be accentuated tenfold. These periods, however, lasted but an instant. During their existence all excitement, doubt, restlessness vanished suddenly, replaced by full harmony, joy and hope. These bright moments, however, really presaged convulsive attacks and therefore were unendurable. He looked back on them, however, as glimpses of a higher existence but nevertheless pathological. This was the paradox of his disease. There could be no doubt of the beauty of these moments. One such experience compensated for all the evil of the disease and was worth a whole lifetime. In such moments he felt that some day time would cease to exist." After a series of strong psychic disturbances, minor attacks and psychic episodes Mischkin's reason begins to darken, and at the end of the story we find him in a Swiss institute hopelessly demented. The fourth type of epileptic is Kirilloff in "The Devil", which Dostoevsky wrote in 1871 and 1872,

when his disease was beginning to tell on him, as was plainly evident in the character of the book. The circumstantial, detailed treatment is characteristic of the epileptic activity, and as a result the work lacks in cohesiveness. Malice and intolerance are also shown to a remarkable degree. To quote text from this book, Kirilloff "externally presented nothing singular but his speech is striking. He speaks in monosyllables or broken sentences and one notices at once that his thinking is difficult. He has no convulsions but psychic equivalents. 'For seconds, not over five or six in all, there is a sudden feeling of infinite harmony which fills the whole of existence'. This feeling is not earthly nor is it necessarily heavenly. But an earthly being cannot tolerate it, and must be physically transformed or perish. It is as if one suddenly felt within him the whole of Nature and said, 'Yes, this is Truth'. So the Creator might have spoken as he finished the world. Here is no commotion, only simple joy. Terrible it is that these feelings are so clear, this joy so powerful. If this mood should last over five seconds the soul could not endure it and must perish. During these few seconds one lives through an entire life. Of what need is posterity, when the entire goal of life has been attained." We find that Kirilloff has one or two of these experiences weekly, and they never usher in severe attacks. He was told that they would do so eventually. Mahomet flew through the entire heavens before the water could flow from a can. It required five seconds to empty the can, and for Mahomet to have an epileptic fit.

All of the outcroppings of Dostoevsky's egoistic and infantile feelings and ideas in the minor attacks and in the beginnings of the major attacks are over and over again elaborated in his novels, as we have seen. It is interesting to note the probable unconscious workings in his mind when he wrote "The Devil"; no psychoanalyst needs to be told that the devil is the father-symbol in a derogatory sense. In it all lies a virile hate which Dostoevsky cannot repress or seems to make little effort to do so. It even goes far to mar an otherwise admirable piece of writing. Dostoevsky told a friend that he so hated the book and its subject he could never reread it once it had been written. The malice and intolerance shown in this novel is much more than the situation would ordinarily seem to demand.

Thus we see in Dostoevsky's personality the disorganization of the mind, the replacement of bad judgment, faulty memory and childish reversions in character as a result of the inroads made by his disease.

II. NAPOLEON

Perhaps the most accurate account of an actual fit in Napoleon is given by Talleyrand,* who in September, 1805, received instructions to accompany him to Strasburg. The day of Napoleon's departure from that city Talleyrand had dinner with the Emperor, and on leaving the table Napoleon went to see the Empress. He had only been with her a few minutes when suddenly he came out of her apartment, went to Talleyrand and took him by the arm and led him into his room. M. de Remusat, the first chamberlain, entered at the same time and they had hardly reached the Emperor's room when he fell on the floor. He barely had time to ask that the door be closed. Talleyrand tore away Napoleon's cravat, as it seemed to choke him. He groaned and foamed at the mouth, and had convulsions which ceased after a quarter of an hour. He was then placed in a chair and was able to speak. When he had dressed himself Napoleon enjoined secrecy on the two who had witnessed his seizure. Half an hour later he was on his way to Carlsruhe, and on reaching Stuttgart he wrote to Talleyrand, ending his letter with the words, "I am well".

From the foregoing positive statement one could hardly avoid being convinced that Napoleon had genuine epileptic fits, yet there are those who state that Napoleon merely suffered from syncopal or fainting attacks due to a hereditary defective circulation, but to those acquainted with ordinary fainting due to a weak heart and the so-called epileptic vertigo or *petit mal*, one is forced to the conclusion that Napoleon's slighter attacks were not merely cardiac dizziness but that the episodes were genuine *petit mal* of the epileptic disorder itself. It is possible that some doubts of their epileptic nature might be entertained if Napoleon did not have major seizures as well as twilight states, lethargies and transitory befogged epileptic reactions so common in ordinary epilepsy. It is well known that rapid and slow heart action are sometimes normal and often a family peculiarity. It is stated that Napoleon had a pulse of only forty beats per minute. I have seen several epileptics whose pulse rate never reached more than fifty per minute. In such persons it is conceivable that sudden shock or fright might easily induce syncope or fainting attacks without the episode being essentially epileptic in character, but in all syncopal attacks of an epileptic nature the mind after the attack is

* Talleyrand, "From Consul to Emperor," *Classic Memoirs*, London, p. 330.

clouded and there are slight spasmodic twitchings of the smaller muscles, such as were noted in Napoleon at the arbitrary dismissal of the assembly at the Eighteenth Brumaire. It is recorded that his face bore a pallor, he reeled into the arms of his aides and was carried out into the open air. For a few moments his personal cause seemed lost and on resumption to partial consciousness he made incoherent remarks, addressing his colleagues with all manner of reproachful epithets. This incoherency and type of raving is not unfamiliar to epileptologists, and is known as a state of automatism or transient delirium during which the individual may perform purposeless acts or make apparently meaningless remarks. Of recent years these short twilight states have been an object of notation and study, and we find the train of thought always concerns the subject's own desires and personal conflicts. The attack, the toxic agent, or the fever but uncorks and liberates the normally repressed and usually unconscious motives. Thus Napoleon at the Eighteenth Brumaire reviled those who opposed him, considered them enemies of the State (meaning himself) and that they should therefore be destroyed or imprisoned. In point of fact his remarks were not without meaning to those about him; they were so glaringly intended to carry out his own personal ends that Lucien felt it necessary to come to his brother's aid and put a smoother interpretation to Napoleon's illy concealed vituperation.*

Of the epileptic episodes in Egypt, we have little documentary evidence. It is not difficult to imagine, however, that Napoleon was laboring under a peculiarly stressful period. The situation after the destruction of the French fleet portended not only ultimate disaster to the French cause in Egypt but it held a special fateful consequence for Napoleon's personal ambitions. This period of stress might easily have preceded the epileptic attacks mentioned by Talleyrand but which the latter did not personally witness. Furthermore the stress plus the "nervous attacks" may well have accounted for the temporary dimming or eclipse of Napoleon's usual military genius and the exhibition of a faulty judgment, especially in the siege of Acre and the razing of the latter. Still following in the chronological order, we have a striking picture of Napoleon in one of his so-called somnolences immediately after the Battle of Jena: His generals stand in an expectant, solemn group about the sitting figure of Napoleon in a dozing, lethargic attitude. They were all waiting his

* Encyclopedia Britannica, Vol. V, p. 196.

resumption of the direction of the pursuit of the defeated Prussians. A few hours of delay engendered thereby permitted the partial escape of Frederick William's decimated and routed army. The battle was therefore not a fully decisive one as might have otherwise been.* The escape of the French from their precarious position might be better accounted for by the severe form of epileptic prostration of the clever strategist, the Archduke Ferdinand suffered from at the time. It is well known that after a series of epileptic attacks the subject is often reduced to a state of physical and mental impotence for days.

The minor epileptic symptoms (somnolences and lethargies) from which Napoleon suffered when under great stress, and especially when he ate immoderately and rapidly, as at the special dinners he attended in Germany at the amassing of the Grand Army to conquer Russia, are pertinent to our thesis. It is recorded that while sitting his horse on the march and wearied by prolonged mental strain he had frequent episodes of lethargy, and his attendants often caught their leader's muttering remarks, "The conquest of Russia—Europe—the World". What could have been a more fitting automatic release of Napoleon's soul striving than in these words expressed in an automatic mental content. They could hardly have been merely a somnambulist's prattle, for on no previous occasions was Napoleon ever found guilty of somnambulatory performances. His sleep is always recorded to have been sound and was even compared to the immobility of death. At the Battle of Borodino as at Jena we find the epileptic malady disturbing the military genius of Napoleon. In this instance, however, instead of the disorder merely hindering a complete victory as at Jena it nearly cost Napoleon a disastrous defeat. The Battle of Borodino began about six a. m. but Napoleon suffered from one of his attacks and its subsequent depression at midday so that afterwards the conduct of the conflict had to be entrusted to his marshals undirected. The outcome was disappointing. There was

*As an aside it might be interesting to note here that the Battle of Austerlitz which Napoleon was fond of calling the "Battle of the Three Emperors," might also be christened the "Battle of the Three Epileptics." The Russian Emperor Paul was epileptic and died an epileptic dement, while the Archduke Charles was also known to suffer from epileptic fits. Indeed, the indecisive battle of Aspern-Essling preceding the fateful disastrous battle of Wagram six weeks later was probably rendered so by a series of fits from which the Archduke suffered the day after the Battle of Aspern-Essling. The boastful Austrians even have a monument to the doughty Archduke commemorating him as the "victor over Napoleon."

no decisive effect as at Wagram and the guard was not even called on to move. Ultimately the sun went down on an undecided field. The French though sustaining fewer casualties, suffered a moral reaction far greater than the Russians. How much of the ill-considered judgment of the Russian Campaign, especially the advance beyond the Nieman, was due to the renewed activity of his nervous malady at this time cannot be postulated, but it is definitely recorded that the retreat was on the whole a masterful one, in spite of the fearful odds Napoleon encountered. It is stated that so far as Napoleon himself was concerned at the resumption of simple food and the restoration of normal physical hygiene he at once returned to a state of excellent mental and physical vigor. His gait was firm, his eyes clear, his expression alert, and he exhibited a cleverness and resourcefulness of mind hardly ever equalled before.

Finally, what manifestations of attacks have we in the Hundred Days regime? The crushing blow of the final defeat at Waterloo might well have prostrated a much less sensitive egotist than Napoleon. It is recorded that after the annihilation of the guard and Napoleon saw his cause was utterly ruined, he fell into one of his epileptic lethargies and in the confusion about him came near being captured. Sitting his horse in a somnolent lethargy, he was supported in this position by two of his faithful attendants. Thus he rode from the field, his great head rolling about on his shoulders, in a state of dejection and utter collapse. It was some little time after that he sufficiently regained his physical and mental vigor to make the slight effort of a mastery and genius still his.

Not only were the immediate epileptic episodes of one sort or another attended by dire consequences in Napoleon's life but a fact of greater moment was that although the attacks in themselves were but the extreme gestures of an epileptic personality, the substratum of the makeup itself, crassly egoistic and antisocial, was dedicated to the accomplishment of a goal which could hardly be otherwise than an evil one for France and the world in general. Fortunately great genius such as Napoleon's is rarely combined in the epileptic as a class, for thus equipped their potentiality for harm to themselves and others would render them more of a social menace. Finally, the operations of the epileptic makeup of Napoleon upon the events and activities of his time are so patent that it is perhaps idle for us to detail them here. One may say in conclusion that it is often asked, why did not Napoleon have more frequent epileptic attacks during his lifetime? One may never exactly predict whether individuals

possessing certain degrees of epileptic makeup may or may not have frequent attacks—there are many factors to be considered. For instance, Napoleon was greatly successful for years in fulfilling his ambitious desires. To a great degree he was able more or less satisfactorily to objectivate his keenest egoistic instincts. Indeed, Napoleon once said to Madame Récamier that the difference between himself and the idealists of his time was that he saw the vision and also the successive practical steps whereby he could approximate the goal to its final attainment—a desideratum devoutly to be wished for in the general treatment of nervous invalids, and epileptics in particular.

Why did not Napoleon have a renewed outbreak of his disease at St. Helena, where his whole life ambition was suddenly checked forever? We may simply reply that he *did*, but instead of the more vulgar type of epileptic seizure his epileptic reactions were shown in his conduct toward the English Governors, his own household, and the guests who frequented the island. Perhaps no interned epileptic ever has manifested a more continuous exhibition of his epileptic makeup than Napoleon did in his enforced incarceration at St. Helena. No one may say how much his attendants, both official and personal, might have been saved in the “wear and tear” of their associations with him had Napoleon exhibited actual epileptic fits instead of the conduct disorders which he presented.

Only those portions of the documentary accounts of the life of Napoleon which show the existence of defective instincts and their later evolution in the adult epileptic character will be requisitioned.

Napoleon was born at Ajaccio in Corsica on the 15th of August, 1769. The epileptic traits in his character were probably derived from the maternal side of his family ascendants. His mother, although well born and of remotely noble descent, was of peasant nature. She was hardy, unsentimental, frugal, and sometimes unscrupulous. She was unmoved in prosperity and undaunted in adversity. It was mainly to his mother that the famous son owed his tremendous, even gigantic physical and nervous endurance. His father, naturally of an indolent temperament, after offering a half hearted though for a time enthusiastic support to the rebellious Corsican patriot Paoli, readily submitted to the resumption of peace offered by General Vaux, the French commander. Charles died in his thirty-ninth year, of the so-called hereditary disease of cancer of the stomach, but Napoleon's mother continued in full possession of her faculties until her death at eighty-nine.

In accounting for the natural turbulence of his disposition, Napoleon was fond of saying that it could hardly have been otherwise when he "was born amid the cries of the dying, and the groans of the oppressed." In further delineation of his character, Napoleon, while in exile said, "Nothing awed me; I feared no one. I was a terror to everybody. It was my brother Joseph with whom I had most to do; he was beaten, bitten, scolded, and I had put the blame on him almost before he knew what he was about, was telling tales about him almost before he could collect his wits. My mama Letizia strove to restrain my warlike temper; she would not put up with my defiant petulance."*

Napoleon's continued defective adaptation was markedly shown in his school attendance in his sixth year, at a dame's school. There the boys teased him because his stockings were always down over his shoes. He met their taunts with blows. According to his own story he was fearless in the face of superior numbers. His mother declared he was a perfect imp of a child. Of French he knew not a word; he had lessons at school in his mother tongue, which he learned to read under the instruction of the Abbe Recco. Of his early childhood this scanty information is all we possess. With slight additions from other sources it is substantially Napoleon's own account of himself in that last period of self-examination before his death, when, to him, as to other men, consistency seems the highest virtue. In such efforts he was, doubtless, striving to compound with his conscience by emphasizing the adage that the child is father to the man—that he was born what he had always been.*

Well endowed though he proved to be intellectually, Napoleon was quite one-sided in mental development. For instance, he never learned to speak or write French well. It was, however, in the social or emotional adaptive faculties that he showed most marked traits of inferiority. He was a sober, thoughtful boy; he played with no one and took walks alone. The boys of Autun on one occasion brought the sweeping charge of cowardice against all inhabitants of Corsica, in order to exasperate him. "If they (the French) had been but four to one", was the calm, phlegmatic answer of the ten-year-old-boy, "they would never have taken Corsica; but they were ten to one." "But you had a fine general—Paoli", interrupted the narrator. "Yes, sire," was the reply, uttered with an air of dis-

* Sloane, "Life of Napoleon Bonaparte," p. 20, 1896.

* Sloane, p. 20.

content, and in the very embodiment of ambition; "I should much like to emulate him". The description of the youth at this time was not flattering. His complexion was sallow, his hair stiff, his figure slight, his expression lusterless, his manner insignificant. Moreover, he spoke broken French with an Italian accent.* While at the school at Autun he at least enjoyed the sympathetic society of his mild and unemotional brother Joseph, who smoothed many a rough place; but at the Military Academy at Brienne he was entirely without companionship, resenting from the outset both the ill-natured attacks of others and the playful personal allusions they indulged in. Dark, solitary and untamed, the new scholar assumed the indifference of wounded vanity, despised all pastimes, and found delight either in books or in scornful exasperation of his comrades when compelled to associate with them. There were quarrels and bitter fights, and sometimes in a kind of frenzy he inflicted serious wounds on his fellow students. At length even the teachers mocked him, and deprived him of his position as captain in the school battalion.† Latin he disliked, and treated with disdainful neglect. His particular aptitudes turned to mathematics and history. He was quick in his perceptions; the rapid maturing of his mind by reading and reflection was evident to all his associates, hostile though they were. After the first rude beginnings, there were two nearly parallel lines in his work. The first was to acquire what was essential to the practice of a profession—nothing more; no one could hope to be a soldier without a practical knowledge of history and geography, nor could any of the manifold duties of the general in the field be performed without the science of quantity and numbers, and just so far as these things were practical Napoleon was willing to learn—a distinctive attitude in the evolution of the epileptic mind and character.‡ Neither Napoleon nor his sister Elisa, the two strong personalities of the family similarly endowed, could spell any language with accuracy or speak and write with rhetorical elegance.

The turbulence and imbalance of the love-motive of the epileptic makeup at puberty is shown in Napoleon's denouncing love as a hurtful passion from which God should give protection to his creatures. For this attitude Napoleon was often pronounced incapable of disinterested affection. He was easily moved to tears at one time

* Sloane, p. 23.

† Sloane, p. 26.

‡ This has often been shown in my own cases, and one in particular is reported in my monograph, "Clinical Studies in Epilepsy," p. 128.

and insensate at another; selfish at one moment, lavish at another. He could despise love in its higher sense of sacrifice yet render himself a willing slave to its passion; he was fierce and dictatorial. In his courtships there were elements of romantic, abandoned passion together with shrewd, calculating selfishness. In his early youth his relations with the opposite sex were either childish, morbid, or immoral. During his young manhood he seemed to desire the training rather than the substance of gallantry, and as a Jacobin he sought the support to be found in the good will of women related to men in power. As a French patriot he made strenuous efforts to secure influence through matrimony, but was nevertheless in such a tumult of feeling as to make him receptive to real passion. Josephine dazzled and infatuated him; captivated by her grace, he was thenceforward her slave. Of the depth of this passion there is no doubt, made up in part of sentiment, and in part of self-interest. It was the elegance and grace of Josephine, as well as her sensuality, which overpowered Bonaparte, and he described her as having the dignified demeanor which belonged to the old regime. In 1796 Napoleon married Josephine, and although he was not yet twenty-seven he gave his age as not quite twenty-nine. In the wedding ring was engraved: "To Destiny". Thus did General and Mme. Bonaparte start on a new career, and he assumed the role of the "man of destiny", to work on the imagination and superstition of his age; but there were times when he revealed the shrewd, calculating, hard-working man behind the mask, who was less a fatalist than a personified fate, less a child of fortune than its maker. "Great events", he wrote a short time later, "ever depend but upon a single hair. The adroit man profits by everything, neglects nothing which can increase his chances; the less adroit, by sometimes disregarding a single chance, fails in everything."*

When the overweening vanity and egotism of the epileptic is balked there soon ensue gloomy periods of disappointments and lethargies. In order to understand some of his personal ambitions and discontent one must hold in mind the particular character of the epoch in which Napoleon was thrust. It was one of social, political and religious upheaval. The writings of Voltaire, Montesquieu, the Abbe Raynal and Rousseau were read by all, and a regeneration of the old world was eagerly sought. It was a period of political ex-

* Sloane, p. 193.

periment, and it was impossible to stifle the discontent that spoke through a thousand mouths. All classes, from the rich and cultured to the rabble, scoffed at religion, and belauded liberty. A change of a very radical description must ensue, and the clouds of revolution spread. In Napoleon's heart gathered the general discontent, an envy and hatred of the successful and an impatience to acquire by force what had belonged to others by right of birth, and through a volcanic upheaval of the social strata alone could his hopes be realized. It was one of the limitations of his epileptic genius that Napoleon could only find scope on a clear field. His mental force lay in planning and executing structures complete in themselves; he could not adapt what he found, and he could no more carry out the plans of another than he could entrust his own to the execution of another. Thus the conflagration of the Revolution cleared the ground. In 1786 he wrote a curious monologue, classically epileptic, from which will be given a brief quotation:

"Always alone in the midst of men, I come home to dream in solitude, and to deliver myself up to my melancholy. At the dawn of my life I had some hopes of living long. For six or seven years I have been away from my country. What pleasures would I not feel if I could see again my compatriots and kinsfolk. . . . What madness, then, drives me to seek self-destruction? . . . As I begin to feel misfortunes, and that nothing pleases me, why should I endure days void of prosperity? How cowardly, vile, grovelling, men are! What shall I see when I reach home? My compatriots charged with chains, yet kissing the hand that oppresses them. . . . The picture of my country as it is, and my inability to change it, are a new motive to make me fly from an earth where I am forced by my duty to praise those men whom Virtue bids me hate. . . . If I had but one man to destroy in order to deliver my compatriots, I would start to accomplish that work at once. I would plunge the avenging sword of my country, and of violated laws, in the bosom of the tyrant. Life is a burden to me, because I can taste no pleasure, and all is pain to me. It is a burden to me, because the men among whom I live, and probably shall always live, have manners as distinct from mine as the brightness of the moon differs from that of the sun. I cannot accordingly live in the sole manner which can make life supportable, whence it is that I feel disgust at everything." Here we have the same passionate devotion to Corsica, the same hatred of France, a craving after pleasures beyond

reach, egotism, vanity, and desire to strike an attitude before his fellow citizens.* Thus we find after becoming Emperor there lurked in the heart of Napoleon a feverish egoistic craving to be doing something more than had been done, to exalt himself even higher, and this craving was never allayed. Partly in jest he said, "I came into the world too late. There is nothing more to be done that is truly grand. I admit that my career has been fine, that I have paved for myself a royal road; but consider the difference between now and antiquity! Alexander, after having conquered Asia, announced himself to be the son of Jupiter, and all the Orient believed him. But if I were to proclaim myself the son of the Eternal Father, and were to proceed to give Him thanks in solemn state, there would not be a single fishwife who would not hiss me on my way. People are now too enlightened. There is no great thing more to be done."*

The sudden tempestuous fury of unchecked enthusiasm of the epileptic is well illustrated in de Bourrienne's account of the manner in which Napoleon dictated his proclamations:† "When Bonaparte dictated these—and how many have I written from his dictations!—he was for the moment inspired, and he evinced all the excitement which distinguishes the Italian improvisors. To follow him, it was necessary to write with inconceivable rapidity. When I have read over to him what he has dictated, I have often known him to smile triumphantly at the effect which he expected some particular phrase would produce. His proclamations turned on three distinct points: praising his soldiers for what they had done; pointing out to them what they had yet to do; and abusing his enemies. Frequently they could not understand what Napoleon said in these proclamations; but no matter for that, they would have followed him cheerfully, barefooted, and without provisions. Such was the enthusiasm, or rather the fanaticism which Napoleon could inspire among his troops when he thought proper to *rouse* them, as he termed it."

Another common epileptic trait was shown in Napoleon having the conviction that all authoritative force came from God, and that its exercise carried with it its own justification. In the Imperial Catechism drawn up under his direction, the same idea is given, suitable for impressing it on the minds of the French children:

* S. Baring-Gould, "The Life of Napoleon Bonaparte," pp. 6, 26, 27.

* Gould, p. 319.

† De Bourrienne, ii, p. 372.

“Q. What are, in particular, our duties towards our Emperor, Napoleon? A. We owe him love, respect, obedience, fidelity, military service, all the tributes ordered for the defence of the Empire and throne, and fervent prayers for his welfare and for the prosperity of the State.

Q. Why are we bound to show these duties to the Emperor? A. Because God has established him as our Sovereign, and has rendered him His image here on earth, overwhelming him with gifts, in peace and in war. To honour and to serve our Emperor is, therefore, to honour and to serve God Himself. . . . He is anointed of the Lord, by the consecration he has received from the sovereign pontiff. . . . Those who fail in their duties towards our Emperor, will render themselves deserving of eternal damnation.”

When Napoleon caused this to be taught, there was in him no hypocrisy; it was his one conviction, not opinion. He was opposed to shedding of blood unnecessarily, but was absolutely unscrupulous in shedding any amount of it to carry out his own purposes, for he looked upon them as divine, sanctioned from on high. He believed himself to be the prophet of God as certainly as did Mahomet. He treated those who resisted his will with outrage, and covered them with insult, because they opposed the will of Heaven, operating through him. He kept no faith with his enemies, and broke treaties as soon as made, considering himself justified because he was swept forward by the breath of God; force was the manifestation of God, and he who had the power was the minister of God to use what was given to him. With Napoleon religion was a conviction that he was the anointed of God. Apart from himself, he could not conceive of God acting. There was much in the adulation which he encouraged and wherewith he was received, that was calculated to foster his belief, and poets, painters, princes, the very people, combined to laud him as though he were superhuman. From the moment of his coronation we must not look at the representations of him as genuine portraiture. He was purposely likened in his features to Augustus, and when we compare the studies of the First Consul with those of the Emperor, we realize the hour of free interpretation was over. The master dictated his orders to his artists, and thenceforth he was pictured, regardless of truth, according to certain conventional for-

mulæ destined to strike the imagination of the public and to dazzle posterity.*

The crude and ruthless disregard of the conventions of marriage and society was signally shown in the egoistic attitude Napoleon displayed in divorcing Josephine and marrying Marie Louise of Austria. The manner by which it was done was quite epileptic—cold, calculating, unfeeling, yet withal cloaked by sentimentality. For many years the dread of being divorced weighed on Josephine, but this fear had been laid at the very moment the blow was destined to fall. On the evening of November 30, 1809, he broke the tidings of their approaching separation, and how this took place Josephine afterwards told De Bourrienne:† “We were dining together as usual; I had not uttered a word during that sad dinner. . . . As soon as Bonaparte had taken his coffee, he dismissed all the attendants. I saw in the expression of his countenance what was passing in his mind, and I knew that my hour was come. He stepped up to me—he was trembling, and shuddered—he took my hand, pressed it to his heart, and after gazing at me for a few moments in silence, he uttered these fatal words: ‘Josephine! My dear Josephine! You know how I have loved you. To you alone I owe the only moments of happiness I have tasted in this world. But my destiny is not to be controlled by my will. My dearest affections must yield to the interests of France.’”

To obtain a legal divorce, it was necessary that Josephine should formally consent. Accordingly a family gathering was assembled. The Emperor, in a hard, metallic voice, read a declaration, announcing his resolution to separate from Josephine: “The interest of the people”, he said, “required that he should leave a family to inherit his love for them, and the throne on which Providence had placed him. For several years he had been hopeless of having children by his dearly-loved spouse; consequently he was constrained to sacrifice the softest affections of his heart, so as to consider only the welfare of the State.” At the conclusion Josephine rose, and with great control, pronounced her consent, signed the document, and retired. During this painful scene the Emperor said not a word, nor made a sign. His eyes were fixed, and he appeared dazed. He was silent and dispirited all day.

The boorish crudity of Napoleon’s nature is exquisitely shown in his conversation with ladies; he was not only rude, but coarse. He

* Gould, p. 377.

† Gould, p. 401.

could be rude also to men. He rarely remembered a name, and his first question to persons whom he met in his salons was, "And, pray, what do *you* call yourself?" Grétry, the musical composer, was a little tired of this oft-repeated question, and he once answered, "Sire, I am still Grétry."

A typically egoistic incident is told, illustrative of the overbearing epileptic conduct of Napoleon in his own family. On being invited by Joseph to a family gathering, Joseph told his brother, who was at this time First Consul, that he intended taking his mother in to dinner, and that Josephine would sit on his left. Napoleon was furious, and insisted that Josephine be given precedence over his mother. Joseph, with quiet dignity, felt it more fitting to show the highest respect to his mother and gave his arm to the old lady. Lucien escorted Josephine. The First Consul, in a towering rage, snatched his wife away from Lucien, pushed out of the room before Joseph and his mother, and seated himself at the table and Josephine beside him. The company was greatly embarrassed, and the hostess, who was to have been on Napoleon's arm, came straggling in without a partner. Napoleon refused to address a single member of his family during the meal, and talked only to his wife and Madame de Récamier. With such scenes enacted when he was only on the step to the throne, it may well be imagined that afterwards he became far more exacting. Of the duplicity with which Napoleon acted, there have been innumerable instances; his assurances and promises could not be trusted as he broke them as fast as he made them. He was a master of dissimulation, and knowing how he frightened and imposed by outbursts of anger, he was able to simulate them, afterwards bidding his intimates to feel his pulse to see how little agitated he really was. As is well known, many a cunning epileptic employs dissimulation, malingerling, and exhibitions of temper not dissimilar to those to which he is inherently predisposed. In such one sees the mirror held up to nature with more fidelity than an actor's mere ability and expertness affords.

A notable feature of Napoleon's character showing epileptic traits was his determination to be first, and to imitate what former sovereigns had done, as part of his assumed position. When negotiating the Treaty of Campo-Formio, he observed a dais with a chair on it, and asked the meaning. He was informed it was customary so to set a seat as symbol of the presence of his Imperial master. Napoleon at once ordered the removal of the chair, "For," said he, "I cannot endure to see any seat higher than mine. At once I want

to occupy it." When he entered Brussels, the clergy proceeded to the great gates to receive him, but he did not arrive. Presently they learned that he had entered by a side door, because Charles V on a visit to S. Gudule had gone through that entrance. The same pride made him depreciate his generals, and arrogate to himself all the merits of a victory. This was notoriously the case at Marengo and at Auerstadt. Moreover, if he made a blunder, and disaster followed, he at once cast the blame on his instrument, and distorted facts.*

On Napoleon's return from Elba, the situation is admirably drawn by Lavellette, his friend, and one who was sentenced to be shot by the Bourbons, after their second return, because he had been faithful to the Emperor:* "Fallen from the throne, erased from the list of Sovereigns, banished to the rock of Elba, he was a thing of the past; now he returned almost alone. Scarcely had he set foot on the French shore, when the people everywhere rose. All France repeated enthusiastically: 'No more royalty. No more Bourbons. It is Napoleon alone that France desires.' But within eight days I became aware that a deep gulf was yawning under our feet. The Emperor soon perceived this, for he no longer found the submission, the deep respect, and the Imperial etiquette to which he had been accustomed. Nevertheless, he submitted admirably to his situation—at least, in appearance. At no period of his life had I seen him enjoy more unruffled tranquillity. Not a harsh word to anyone; no impatience; he listened to everything, and discussed matters with wonderful sagacity and power of reasoning that were so conspicuous in him. He acknowledged his faults with most touching ingenuousness, and examined into his own position with a penetration to which even his enemies were strangers. He was galled to find that those whom he had raised to wealth and title had deserted him."

After the Battle of Waterloo, Raoul said, "Even this battle might have been retrieved had Napoleon not charged with the Guard. We were mown down like grape—we wavered—turned our backs, and the rout was complete. A general disorganization of the army ensued, and Napoleon, relapsing into the stupor which he had shaken off, was cold as a stone."

While banished to the island of St. Helena, about the middle of 1818 Napoleon's health began to fail. He was well aware that the

* Gould, p. 430.

* Gould, p. 493.

hereditary malady which had carried off his father, and later, his sister Elisa, was making rapid inroads on his constitution. Towards the end of 1820 he walked with difficulty and remained in a weak state until the following April, when the disease assumed an alarming character. "How am I fallen!" said Napoleon, as he lay on his bed. "I, whose activity was boundless, whose mind never slumbered, am now plunged in lethargic stupor, so that it is only by an effort that I can raise my eyelids. Once I was Napoleon, now I am no longer anything. My strength, my faculties, forsake me. I do not live; I merely exist."* It was reported to him that a comet had been seen, to which he exclaimed excitedly: "That was the precursor of the death of Cæsar."

Napoleon's ideas of the future state were rather heathen than Christian—he pictured a sort of Valhalla, or Mahommedan heaven. As he lay on his deathbed he said, "I shall behold my brave companions in arms in the Elysian fields. All will come to greet me. They will talk to me of what we have done together. On seeing me, they will become once more intoxicated with enthusiasm and glory. We will discourse on our wars with the Scipios, Hannibal, Cæsar, and Frederick. There will be satisfaction in that, unless," he added, laughing bitterly, "they above should be alarmed to see so many warriors assembled together."† However, he declared he would die, as he was born, a Catholic. To Antommarchi, who was an atheist, he said, "I believe in God; I am of the religion of my fathers; everyone cannot be an atheist who pleases. Can you disbelieve in God? Everything proclaims His existence, and, besides, the greatest minds have thought so."‡ During the first two days of May Napoleon was delirious, and imagined himself on the field of battle. He gradually became insensible; he scarcely spoke for two days, and on the morning of his death, articulated a few broken sentences, among which the only words distinguishable were, "Tête d'Armée, France", the last that ever left his lips, and indicated the direction of his dying thoughts. At six o'clock in the evening, a gun from the fort announced the setting of the sun; and at the same moment the soul of Napoleon sped to its last account.||

* Antommarchi, Vol. I, p. 371.

† De Bourrienne, Vol. 4, p. 383.

‡ De Bourrienne, Vol. 4, p. 390.

|| Gould, p. 530.

III. JULIUS CÆSAR

When we consider personages of ancient times, especially when their innate personalities are under careful investigation, our efforts are balked by the fewness of data and the lack of good documented material. However, we believe there are sufficient data to substantiate our contention that in a classic epileptic such as we consider Cæsar, his character and activities did not lack the essential principles of the epileptic, and that even independent of outspoken fits one would be inclined to consider him potentially epileptic. Furthermore, in view of the reports of attacks it will be seen that Cæsar had an accordance of the epileptic character with his seizures. Some writers have inferred that Cæsar possibly might have had a form of so-called symptomatic epilepsy as a sequence to a masked blood disorder, but in the absence of any distinct evidence of the latter and the actual presence of the mental stigmata of essential epilepsy, we must conclude that Cæsar was truly epileptic. It will be assumed for the sake of brevity that the main historical data are known to the reader, and comment will be confined to those documented facts that have a real bearing upon the subject.

Cæsar's concern as to the assumed divine origin of his family, shown in his building a temple to the Venus Genetrix who was claimed to be the family progenitress, would be considered of epileptic moment as illustrating his egoistic narcissism (the love of one's idealized self) were it not the usual custom for many another important Roman to do the same thing. That his power of sympathetic feeling was often infantile as well as narcissistic is perhaps best accounted for in his close attachment to his mother, which was so marked for years until her death when he had reached the age of thirty, and that he often dreamed of sleeping with her (incest). Even though he was a Roman of unusual and rare gifts, his narcissistic importance is well shown in that he allowed it to be inferred that he threw up his quaestorship in Spain as unworthy of one of his innate powers after seeing a statue of Alexander the Great and contemplating what Alexander had achieved at Cæsar's age. At this time he dreamed he had slept with his mother, and again, just before he crossed the Rubicon. Before undertaking this last step he paused to discuss with his friends how many calamities his passing that river would bring upon mankind and what relation of it would be transmitted to posterity.*

* Suetonius.

It would seem from historical data that Cæsar's epileptic fits first appeared at the age of thirty, during his sojourn in Spain.† His attacks are described as beginning with shaking, and Cæsar recognized their approach (epileptic aura). Twice he suffered from the "falling sickness" while in actual battle during the Gallic wars. It is difficult for us to gain detailed accounts of these latter actual attacks.

Although his personality is described as engaging, Cæsar was high-strung, nervous, and often ruthless, and he perpetrated some of the most mendacious acts of his time. He entered into the first conspiracy of Catiline to murder certain Roman officials ostensibly to increase Catiline's chances of election, but really with a keen desire for the advancement of his own fortunes. He also raked up a thirty-seven-year old charge against a retired senator intent upon having the aged man killed. Atheist thought he was, he had himself elected Pontifex Maximus to insure the sacredness of his person. The vacillating motivation of his early egoistic desires is evidenced in that he was always getting into danger and then, successful or not, relapsing into excessive timidity until the next time. He had a peculiar facility of changing his mind and tactics whenever he was in a tight place. Cæsar had disappointed his friends by sinking deeper and deeper into debt, selling his services to the highest bidder and changing his whole program from day to day, dragging feminine intrigue into politics and inciting the poor against the rich and then betraying the poor again.* Back of his seeming gay and volatile nature there was a consistent intense egoistic desire for power and dominance beyond all bonds of his time. Thus it is recorded that Cicero was the first who had any suspicions of his designs upon the government and who saw through Cæsar's disguise of good humor and affability. "But," said Cicero, "when I see his hair so carefully arranged, and observe him adjusting it with one finger, I cannot imagine it should enter into such a man's thoughts to subvert the Roman state."* The exactness which has been found to be a dominant note in the epileptic character is well shown in Cæsar's meticulous care of his person. His face was clean shaven, his hair trimmed and that on his body was plucked out. When he was becoming bald he tried to disguise it by covering his forehead with his back hair, and he particularly enjoyed wearing his laurel crown. He was careful in dress and liked his residence

† Suetonius.

* Ferrero, Vol. I.

* Plutarch.

elegant and his entertainments sumptuous, although he himself was abstemious in food and drink. In many campaigns he carried marble slabs for the floor of his tent. He gave exorbitant prices for slaves and would not enter the price in his books. He was very exact in domestic affairs and once threw a baker into prison for serving him better bread than his guests, and put a man to death for an affair with a Roman lady, though no one had complained of him. He himself had many affairs with women, including the wives of his colleagues. He was a good soldier and endured fatigue and hardship with remarkable fortitude. He was both cautious and daring, and always gave omens a propitious twist. He had a horse which he broke in himself which had toe-like hoofs, which he believed to mean that its owner would be master of the world. He was fearless. He was severe and indulgent, and never gave in. His soldiers endured all for him, and defeated superior numbers and performed wonderful feats, and in this respect he was not unlike Napoleon; the consistent strength of purpose of both made them ideal military leaders of their time. That such an egoistic makeup also carried an all embracing dominance in several fields of effort is shown in that Cæsar coveted and obtained excessive honors. He was consul every year, dictator, censor, and imperator. He had his statue among those of seven kings, and had all sorts of consecrated chairs, chariots, etc., for public occasions. Yet with all his great achievements the supersensitiveness of his makeup is shown in his petty discourtesy toward the Conscript Fathers who came to bring him honors, when he remained seated; but he was extremely offended when a tribune did not rise for him, and nursed his sensitive feelings for days.*

* Similar reactions of wounded vanity may be noted in another epileptic, the literary genius Rousseau, described by no less a brilliant pen than that of Carlyle in his *Essays on Hero Worship*:

"Of Rousseau and his heroism I cannot say much. He is not what I call a strong man. A morbid, excitable, spasmodic man; at best, intense rather than strong. He had not 'the talent of Silence,' an invaluable talent; which few Frenchmen, or indeed men of any sort in these times, excel in. . . . Rousseau has not depth or width, not calm force for difficulty; the first characteristic of true greatness. A fundamental mistake to call vehemence and rigidity strength. A man is not strong who takes convulsion-fits; though six men cannot hold him then.

"Poor Rousseau's face is to me expressive of him. A high but narrow contracted intensity in it: bony brows; deep, strait-set eyes, in which there is something bewildered-looking,—bewildered, peering with lynx-eagerness. A face full of misery, even ignoble misery, and also of the antagonism against that; something mean, plebeian there, redeemed only by intensity:

Cæsar's lust for conquest in part naturally grew out of the temper of an age when Rome was so criss-crossed with debt that only war, plunder, and taxation could relieve her. Though Cæsar repeatedly made mistakes and miscalculations, frequently of an expensive nature, still in moments of great stress he was most alive and able to grasp whole situations and impossibly daring schemes, which nevertheless he was frequently able to carry out. He understood how to recoup his failing popularity in fickle Rome, and this he did again and again, yet it seems more than likely that he used his power over people for his own ends and not at all for unselfish motives.

Some of the perverse and mendacious manifestations of the egoistic personality of the epileptic might be well illustrated in

the face of what is called a Fanatic,—a sadly contracted Hero. We name him here because, with all his drawbacks, and they are many, he has the first chief characteristic of a Hero: he is heartily in earnest. In earnest, if ever man was; as none of these French Philosophes were. Nay, one would say, of an earnestness too great for his otherwise sensitive, rather feeble nature; and which indeed in the end drove him into the strangest incoherences, almost delirations. There had come, at last, to be a kind of madness in him: his Ideas possessed him like demons; hurried him so about, drove him over steep places.

"The fault and misery of Rousseau was what we easily name by a single word, Egoism; which is indeed the source and summary of all faults and miseries whatsoever. He had not perfected himself into victory over mere Desire; a mean Hunger, in many sorts, was still the motive principle of him. I am afraid he was a very vain man; hungry for the praises of men. You remember Gelis's experience of him. She took Jean Jacques to the Theatre; he bargaining for a strict incognito,—'*He* would not be seen there for the world.' The curtain did happen nevertheless to be drawn aside: the Pit recognized Jacques, but took no great notice of him. He expressed the bitterest indignation; gloomed all evening, spake no other than surly words. The glib countess remained entirely convinced that his anger was not at being seen, but at not being applauded when seen. How the whole nature of the man is poisoned; nothing but suspicion, self-isolation, fierce moody ways. He could not live with anybody. A man of some rank from the country, who visited him often, and used to sit with him, expressing all reverence and affection for him, comes one day; finds Jean Jacques full of the sourest unintelligible humour. '*Monsieur,*' said Jean Jacques, with flaming eyes, '*I know why you come here. You come to see what a poor life I lead; how little is in my poor pot that is boiling there. Well, look into the pot. There is half a pound of meat, one carrot and three onions; that is all: go and tell the whole world that, if you like, Monsieur.*'—A man of this sort was far gone. The whole world got itself supplied with anecdotes, for light laughter, for a certain theatrical interest, from these perversions and contortions of poor Jean Jacques."

Cæsar's commentaries on the Gallic War. "*De Bello Gallico*", a popular work written with consummate art, was intended to indicate that Cæsar was a capable and courageous general, and his Gallic policy neither so violent nor so rapacious as his opponents pretended. With a studied modesty he drew a veil over his own personality and achievements, and posed as an emissary of civilization, who had come into Gaul with four legions full of good intentions toward the natives, driven by their base ingratitude and provocation, contrary to his own wishes, to conduct war against them. He concealed his losses and exaggerated his successes, but so skilfully, with such trifling alterations of significant detail, as to avoid incurring and charge of deliberate falsehood, while easily misleading the careless reader—and so on through all the details and mechanisms that make for a thoroughly misleading because thoroughly plausible work.

In the winter of '51 after decisive victory, guerilla fighting was still going on, and Cæsar for the second time lost his temper and "broke out into barbarous and unworthy reprisals."* On a previous occasion he had given his troops liberty to burn and pillage at will, and this time he took to torture captives as well: At the battle of Pharsalia Pompey lost his nerve, his troops were routed, and Cæsar won almost without bloodshed. He then followed Pompey to Egypt, which was then in civil war, only to find the latter killed by the Egyptians. Public opinion now came over to Cæsar and gave him all he had desired. Cæsar had the opportunity of his life to unite and build up Italy, but he stopped in Egypt for money and succumbed to the wiles of Cleopatra. At this point in Cæsar's life we find his character suffered moral and ethical deterioration and that he undertook efforts which were obviously beyond sound judgment. Winter came on and cut him off from returning to Italy, and thus he lost his best opportunity. His party split over the question of abolition of debt. Cæsar took Alexandria and handed it over to Cleopatra—Ptolemy having died—then went for a two months' trip up the Nile with her. He did not leave Egypt until July and his reputation had suffered badly. He decided for political reasons to be democratic and make laws for the lower classes, and made various clever moves. His victory at Thapsus then closed the war. He gave no quarter this time, and put several leaders to death. Perhaps his original object was to become imperator, but his success, his orgies with Cleopatra, disorders in Italy, etc., were undermining his morale. From this moment one may say that a certain mental de-

* Ferrero, Vol. II.

terioration began in Cæsar. He lost the astute and calculating egotism of former years and began to lose his usual restraints upon his own selfish interests. Nor were the times adjusted to stay him. Hard and high-keyed work was necessary for him. In every way it was made easy for him to become supreme in power. But his position was not secure. He must perform some great immortal work. So he paid off his soldiers, reorganized laws, gave away coin and oil, and carried many reforms. He also planned to rebuild the ancient centers of civilization in the near East. He went in for colossal spectacles and installed a statue of Cleopatra in a temple, and his activity was feverish. His own party was not solidly for him, and he still had enemies. The country was terribly disrupted and past the power of one man to reunite it. He began to feel he had lived long enough. He was growing irritable, obstinate, and tenacious of power, though he would not allow his acts to be called by their proper names. He now openly entertained Cleopatra and her suite at Rome, which caused great scandal. Though he had had a number of relations with royal persons and it was no more than all other Roman nobles did, Cæsar's position suffered because he did it brazenly and openly. He no longer possessed the patience or the tact to manœuvre his way through his increasingly difficult positions. He was able to believe his motives patriotic—Italy was indeed in dire need—and he set out to conquer Parthia. Just then civil war broke out again in Spain, and in disgust he gave up all pretense of constitutional rule and became Dictator and Consul without colleague, practically making himself absolute ruler. In his absence when putting down the revolt in Spain he created a cabinet government to rule Rome and be responsible only to him.

Cæsar's mind was on his Parthian campaign much after the fashion of Napoleon in undertaking the Russian campaign, and he neglected the present sally into Spain and the soldiers suffered from hunger because of his carelessness. He himself was sick with his disease several times during this campaign, which was not a brilliant success, but he hurried back to Italy as soon as possible. At this time he went in moderation against, and was publicly reconciled with Marc Antony, who had worked against him; he refused some new titles and resigned sole consulship, convened the electors and went through the usual republic ceremonies. But he was still thinking of Parthia and his epilepsy was growing worse and more frequent. He was tired but he could not rest. He started to divert the Tiber and drain the Pontine marshes and cut up the Campus Martius and other

huge public works—all to begin after the Parthian campaign. In order to finance this he sold confiscated estates at nominal sums. His friends profited financially and his enemies made capital of this fact. The people were increasingly hostile, but Cæsar's patience was gone and he made violent and indiscreet remarks. Not unlike Napoleon in his campaigns in the Hundred Days, Cæsar was furious if the least of his laws were disobeyed, and exacting to the last detail, besides becoming careless and unreasonable even in public matters.

Cæsar's three great ambitions came to worse than naught. First, in '59, he wanted to reconstruct the Constitutional Democratic Party—which ended in revolution. Second, he tried to extend Lucullan Imperialism in '56 with the result of the horrible wars with Ver-ginget Orix. Finally, to regenerate Rome by the Parthian campaign, and the result was the Ides of March. Still events and his egoistic purpose pushed him on. He was powerful but not all-powerful. He attempted to redirect civilization and failed.

As is not unusual in the epileptic, Cæsar's overweening narcissism broke down of its own weight, and "it grew on the very thing upon which it fed". Thus the failures of Napoleon and Cæsar are seen to be identical, that their purposes broke down because they tried to attain the impossible. Under similar situations we know that balked desires either make the epileptic attacks more frequent and severe or mental deterioration so advances that it lessens the narcissistic strength for new endeavors and so indirectly the excess of tension is removed. Even though deterioration advances, in many cases the epileptic seizures do not greatly diminish in frequency inasmuch as the mental deterioration is not coextensive in all directions of the mind. Thus the subject may be impotently aware of his balked ambitions and these in turn serve as increased irritants to his sensitive soul. If he were aware what the true causes of failure were, he would not suffer this new stress, but his very egotism fashions a projection of his own faults as seemingly to come from without. Happily the days of bickering seem to have been saved Cæsar by his early death. No one seems to have satisfactorily explained why this unusually clever and astute man should have gone to his death seemingly so unaware of the dire catastrophe he was to encounter in visiting the Forum on the Ides of March. May we not see a better reason than any other, in that the progressing epileptic deterioration gave him an over-confidence? As the obtuseness of his mental activity increased his usual meticulous care demonstrated in all former perilous campaigns began to fail; and finally, perhaps, in the

assumption of a godlike omnipotence he felt a desire to taste of danger such as few mortals had experienced and lived.

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THE ACTION PATTERN

BY DR. EDWARD HIRAM REEDE

"The principle of action patterns of discharge as integral parts of the structural organization" as laid down as a tenet of a new American School of Psychopathology by Dr. William A. White, in the "Foundations of Psychiatry," offers a vantage ground for a solution of the problems of the neuroses which excels any advance hitherto made.

From this standpoint the reaction of the individual to his environmental stimulus becomes a dynamic center from which develops an organization of physiological functions and psychic mechanisms into a character or personality whose final purpose is some kind of delivery of muscular energy against the environmental resistance.

The action pattern is the particular set of the organism as mediated by the emotional apparatus which fixes resolute ways of visceral function, conscious feeling, psychic mechanism and motor delivery of energy.

Out of this resolute action pattern arise neurotic signs and symptoms and also standards of conduct.

The advantage of the action pattern fact as a basis of thinking is that it no more defines the nature of energy than does a proven electrical reaction include a definition of the nature of electricity. It is scientific rather than philosophic.

The correlate of the action pattern idea is the concept of the symbol as "a source and a carrier of energy" because the action pattern is rigidly geared up to the symbol as its starting lever.

Both these tenets of action pattern and of symbol are easily demonstrable in the formation of character and are of a nature to permit corroboration by successive observers of the same character formation.

These facts apparently possess a universal application to every class of neurosis. They are more easily demonstrable in the anxiety type of neurosis because this is the most rudimentary and apparently a frequent ground plan underlying more complicated psychic structures.

This paper designs to present some observations gained in the

analysis of an anxiety neurosis which tends to establish the value of White's concept of action pattern and of symbol.

Our premise to start with is that all physiological function is basally psychological. It is the expression of the will to live, through material mediums which serve as vehicles for the unknown energy of life. Such a premise gives us more freedom in speaking of physiological gestures.

The anxiety neurosis is essentially a physiological reaction. It is a physical reaction of the body to the perception of danger. Its defectiveness lies in the failure of proprioception to continue to interpret it as a fright reaction.

The anxiety reaction arises in and confines itself so closely to certain regions of the body as to permit it to be described in terms of distinctive signs and symptoms.

It is probably a circulatory reaction and arises in the diaphragm which in its embryology and its physiological function is essentially a circulatory organ.

The anxiety reaction involves distortingly the functions and the feelings intimate to the great vital organs of circulation, digestion, respiration, and equilibrium.

The distorted feelings attributed to these areas comprise the cardinal symptoms of the anxiety state. Emphasis varies among the various elements, but no element is ever wholly absent.

The diaphragmatic sensation is indescribable but is anginose in character. It has more the implication of imminent dissolution than of acute pain. Its presence in consciousness as a fearsome thing is never absent. To this nuclear feeling is added, usually successively, digestive feelings which include nausea, respiratory discomfort of the nature of suffocation, cardiac distress suggesting stopping of the heart, and a cerebral confusion phrased as vertigo.

The epigastric pang, the suffocation, the nausea, the cardiac distress and the dizziness form a group of five symptoms pathognomic of physical anxiety. Any one of these symptoms may take precedence in this hierarchy of distress which invades the patient's consciousness.

This distortion of the fear emotion forms the action pattern which fixedly replies to the symbol of danger and becomes a part of the structural organization of the character and personality of the anxiety neurotic and determines not only the nature of his illness but also the standards of his conduct.

The distortion of the fear emotion by which normal visceral elements become exaggerated and harmful is some problem in energy distribution. It can be observed to occur when the normal visceral mobilization of emotional energy fails to convert this energy into muscular effort.

In the following case the form of fear is guilt. The normal conversion of emotional energy should be into the muscular effort of flight to safety from punishment.

The effort which did result was the act of concealment, the posture of hypocrisy and the pose of conformity to group standards. This seems to be in this case an insufficient conversion of emotional into motor energy.

In this case the danger is punishment for sin. This forms the symbol. That part of the action pattern which appears as the attack of illness becomes after revelation as clearly a pantomime of guilt as did the sign set for Cain. And, like Cain, this patient became a fugitive and a wanderer in the earth. He became a fugitive from one phobia after another, and a wanderer from one doctor to another.

This patient recovered completely, and as we see it, this recovery depended fundamentally upon the extension of his conscious intelligence to include the knowledge of his action patterns in terms of action and reaction. Collateral and necessary elements in his progress was the courage to endure the pain of his action pattern, the faith to combat his false thinking, and the will to resymbolize his symbols. Only through the control of the symbol can a control be had over the action pattern.

The medical importance of the action pattern lies in the fact that each symptom was a form of illness. And that the symbol was an initiator of illness just as much as if it had been a bacterium or a toxine resident in some infected area.

The psychological importance of the action pattern in this case lies in the appearance of the fear as an agent in the formation of character and the determination of conduct. There resulted a conscious and an unconscious motivation. The conscious attitude resulted from the displacement of the danger from sin upon disease, so that the apparent conduct was that of a hypochondriac. The unconscious effect was to produce the involuntary effort to be a moralist. He had the personality of a Cato and the opinions of a Prometheus.

The necessity for the behaviorist to admit the factor of introspection into the problem of the solution of human conduct is shown in this case. The effect on the human attention of the clashing of the human gears is an individual and personal reaction. Attention is here called to the recent work of Watson upon the "substituted stimulus" reaction in babies which shows the displacement of an emotion from one symbol to another. It bears, we think, somewhat upon this problem of the action pattern.

In the following case the mechanism of the formation of a phobia is seen. The symbol which calls forth the painful action pattern becomes in itself a danger because it acts as the source of pain and thenceforth serves as a phobia object. It is feared, not because it causes the guilt but because it causes sickness. The true interpretation in the unconscious is, however, retained unchanged in the dream.

The patient seems to cling to the neuroses but this is more apparent than real. There seems two reasons for this. One is that disease offers hope of recovery through medical science. The other, and this seems true in animals, is that the helplessness of panic while it is no good in flight, does find in complete helplessness a sort of security. Panic and vertigo are near-steps to loss of consciousness and are forms of helplessness. A patient leaves his neurosis when he sees a better path to safety.

The action pattern stands in the middle of an arc. The symbols begin this arc, the motor effort ends it. In this case we have as one symbol the judge, and as an end result, hypocrisy and concealment, between these lie the visceral pantomime of guilt and the mental concepts arising out of the action pattern and forming conscious opinions, standards of conduct and the unconscious complex of guilt. The dreams reflect the action pattern using the same symbols and the same degrees of emotion and same efforts at concealment but staging the drama in ideas of equal capacity rather than equal quality.

The illness which apparently afflicted this man was this, he would have attacks of vertigo which would not only render him helpless but which through apprehension had made him practically house-bound. He had been that way for six months. Before that for the preceding two years and a half, he had indigestion with more or less dizziness, and had worked but nine months out of the year. The other three months were spent in health resorts. For as long as seven years back he had been in failing health from chronic dyspepsia.

During this seven years he had suffered an appendectomy, an extraction of nine teeth, a prolonged gastro-enterological therapy, a three months course of endocrinotherapy, a session at Battle Creek, an application of Christian Science and a training in education of the will.

During all this time, his symptoms were attributed to some kind of intoxication and at no time had a mental diagnosis been considered. And it is true, at the present time, that the anxiety neurosis is generally being seen by internists and treated as a form of autointoxication.

The patient was an expert accountant, a very high-salaried man with many men under him and standing very high in the graces of the large corporation which employed him. He was thirty-nine years old, happily married and having one child, a girl of eleven or so.

He was a typical hypochondriac, constantly afraid of his indigestion and fearing those objects which experience had proven to be associated with his attacks. In character he was Puritanical and intensely scrupulous in business. In intellect he was unusually bright and had a facile knack of writing acceptable poetry. He was ambitious and saving. His company esteemed him so that they gave him an unlimited furlough to get back his health.

The vertigo was the major symptom. A typical attack would run about like this: A street car was an especial phobia. He would board a car. He would suddenly feel a "knot" in his stomach, his breathing would be impeded, his heart would seem about to stop, he would become nauseated and then his head would whirl. He would exclaim, "I must lie down," and if he could lie down, which was seldom, the attack would pass. As a rule he would fight it off and the attack would last until he reached home. Historically, the "knot" had appeared seven years ago, the faintness and suffocation with some dizziness some two and one half years ago and the incapacitating vertigo came six months ago. Out of this had consciously grown a systematized fear of disease, of death and of insanity with corresponding severe worry.

A detailed comparison of his attacks with his environmental situations showed that a fixed relation existed between circumstances and attacks. Some of the attacks came on awakening from anxious dreams. In such situation he would find relief only in calling "mother, mother," and finding security from his wife's presence. His relation to her was almost the dependence of an infant. She

came with him each day to the doctor's office. If she went on an errand he paced the floor until her return.

It was found that among other things these symbols could bring on an attack: street cars, cashier's cages, department stores, Masonic emblems, barber shops, pharmacies, chalked ads on windows, certain types of men, etc.

The dream symbolism proved to be absolutely identical with the objects in reality which were associated with his complex. In reference to symbolism, we gained the impression that symbolism as far as we need to use it in gaining a cure, is quite unique and personal to the individual. In our particular civilization where common tradition and common customs, especially religious, surround children there arises a certain commonalty of symbolism.

The millstone of sin is a common symbol and was used in this case. Indeed, the first dream presented by the patient was this: "I had an article or part of an office fixture on my back and it weighed down like a millstone; from the weight I judged it was the door of a safe or a refrigerator. I struggled under the weight of this all night. I awoke completely exhausted and have been sick all day."

Bunyan could not have better depicted Christian's progress under his load of sin. And this sin we were to learn had to do with business responsibility as pictographed by the safe door and with marital responsibility shown by the refrigerator.

We shall not follow the course of the analysis but reverse the process and having recovered an early action pattern show what part it played in health and in character.

The thread which led back to the important action pattern lay in an idiosyncrasy which he had toward barbers. Since his childhood he had always been made sick by having his hair cut. The meaning of this was revealed by a dream from which I will quote the essential part. "I passed some place where a trial was going on. It seemed to take place in a barber shop. The barber was a justice of the peace. I seemed much chagrined." Later he is in his office where he finds all the office amused over something and "I felt very guilty." Then he is asked to meet someone "but on account of my guilty feeling I did not want to do so."

Here we have two angles, one conscious and one unconscious, both relating to a barber shop as a symbol. Consciously the reaction to the barber is that of an illness, viz., nausea and vomiting. Uncon-

sciously the reaction to the barber is that of to a judge and is a form of guilt. It will be seen that these are but two aspects of the same reaction in action patterns, and that the nausea is apparently accepted by the unconscious as the same as guilt.

This thread led back to a little drama in childhood in which a definite symbol led to a definite effort through an emotional experience having the semblance of an illness. What seems remarkable is that the stage setting of the barber shop about the character of a judge which dramatized this pantomime of guilt should be used in a dream referring to a recent verisimilitude some thirty-five years after the occurrence of the first incident. For this barber shop drama staged the primary action pattern which formed the base of this neurotic pyramid. The economy of the unconscious in measuring the present in terms of the action patterns of the past is of striking interest.

The story of the barber shop is this: He was a lonely little half-orphan living in the midst of a run-down Southern plantation. He lived with a grandmother and his father. At the age of four, a little girl of inferior social position aroused his sexual curiosity. His acts of peeping aroused her anger and she threatened to tell her father whom she said would fix him for what he had done. He was considerably worried for a time, but was careful not to give offense again and finally forgot the worry. His fear had led to reformatory acts and security. He concealed his secret deed.

The threat of telling the father frightened him because he feared his own father. His fear of the father was much exaggerated. And as it is of moment in view of the overloading of the father symbol with emotion we may add something in explanation.

When he was twenty-eight months old his mother died in a distant city where they were visiting. His father bought him a bright red cap and took him away on a train to his grandmother's. He had been a sickly child and was deeply devoted to his mother. He resented this separation and felt that his father had taken his mother away from him. Later his grandmother spoke of being robbed by death; she had gradually lost most of her family; and of God taking people away, so that a connection formed in his mind between his father, God and death. The father, bowed down by his own sorrows, became cold, distant and morose, was much away from home, and showed the son no evidence of love. At the same time he was a stern disciplinarian and required implicit obedience to his will.

The boy stood in fear and trembling of him, especially as regards lapses in conduct.

Shortly thereafter his father decided it was time for his first haircut. He elatedly went with the father to the barber. When seated in the high chair, the barber grasped the back of his neck to adjust his head and he for the first time saw him clearly. The barber was the father of the little girl at whom he had peeked. At once a guilty fear swept over him but he was trapped and no muscular effort could take him to safety. Then a terrible retching and vomiting came on him, they had to leave him unshorn, and he was taken home and treated for indigestion. From that time on he would vomit when he had his hair cut. Now in the first instance he very clearly had the consciousness of guilt, but on every later instance he attributed the nausea to a weak stomach. Here a conscious idea is seen to have quickly become unconscious. And is replaced by a false idea which is introduced by suggestion.

It will be noted that in all the succeeding years when he reacted to a judge-symbol he treated the reaction by going to a doctor.

This situation, it will be noted, really includes two action patterns. There is first the reaction to a sexual symbol and its appropriate satisfaction. This tends to fix an action pattern of acquisition as natural and consecutive to a temptation symbol. The acquisition is followed by a guilty feeling, which makes the temptation symbol partly a symbol of apprehension and the act one of stealth.

There is, secondly, the reaction to a judge of a culprit who is conscious of having committed a tabooed sexual deed.

The result of this on character was to produce concealment of his desires and the pose of a hypocrite. These desires thenceforth found their only satisfaction in phantasy which was safe from discovery.

The instance of the barber shop is simple and understandable and perhaps easily dismissible as a meaningless childish episode but if the mechanism of the action pattern be carried in mind as we pass through this man's life it gradually looms more and more important as one of the secret springs of character and health.

He becomes a good little boy, obedient and docile and outwardly moral. He tends to be solitary and projects his desires into imaginary characters who play with him. One of these is a bad boy who leads him into mischief. One other thing resulted, he developed a fear of opinion. He could be thrown into a cold funk in any

moment of sport by the threat of his companions to tell on him. He would recede from any position and beg for mercy to regain his composure. He grew up sensitive to social opinion.

The defensive measures which were taken served to stabilize a certain phase of character. There was a recoil from reality which was taken up by the elasticity of fancy. The total reaction suggested the precox type. His life was one of phantasy and his living conditions favored this. Phantasying his peeping tendencies was not yet a sin.

Out of his father-fear grew a profound fear of God. The grandmother, a decayed gentlewoman, melancholic, lived lamentingly in the scenes of the past where she had been a famous Southern belle. She was very Calvinistic; devoted to her Bible. And yet she would fall into hysterical attacks during thunder storms. She had a great fear of death. This lack of religious security in the grandmother disturbed the boy's religious faith. God was a terrible destructive agency. Sin in self drew God's wrath and sin became a terrible danger.

He developed a definite attitude toward the Judgment Day. He still remembered passages from Fleetwood's *Life of Christ* which were as poignant still as when the grandmother had read them to him. One passage ran, "The wicked confounded at the remembrance of their past lives, hang down their dejected heads. The king, with frowns of anger, drives the wicked to punishment, which will have no end, no remission, no alleviation. What horror, what despair must seize these wretched souls, when they see hell gaping, hear the devils howling, and feel the unspeakable torment of an awakened conscience."

The merging of the earthly father and the heavenly father images was inescapable and determined a judge-of-sin symbol which was through successive surrogates to exert its power in action patterns associated with guilt.

Thus in early childhood two symbols came into the boy's life which controlled action patterns. The temptation symbol of the inferior girl inciting acquisitive efforts to possess impure love which tended toward phantasy and the judge symbol which produced the guilt reaction with symptoms.

Besides this there formed from the mother-image another symbol which had the power to elicit the action pattern of acquisition of pure love and also could produce a guilt reaction if a misdeed had occurred.

This mother-symbol was to play a part in determining the direction of his affections and also by its guilt producing power to act as a thwarting influence.

Coming to the home of his grandmother, torn by the sorrow of loss, he was found bitterly crying before a lithograph in the parlor and repeating over and over, "Mother, mother." He refused to believe that this was not a picture of his mother. The picture was a colored print called "Rock of Ages," and depicted a maiden with long unbound hair clinging to a rude cross in the midst of storm-tossed breakers. The long waving hair most impressed him. His mother's name was Marion.

Out of this impression he fashioned a phantasy of his mother. He believed she lived in Heaven and could protect him from the angry God. He wandered through many a glade seeking her. Many a time, if he were good, he had a vision of her blessing him. This was very vivid. It held him up when he was discouraged.

Out of this elysium of fancy he was rudely shaken when about six by his father. Thoughts had not hitherto been sinful or their presence productive of guilt. This day his father called his attention to a queer looking little boy who talked to himself. "That boy," said the father, "is going crazy. He thinks he can see through little girls' clothes." Now the boy had been imagining similar things and it suddenly came to him that thoughts were sins and that his father could read his mind. He knew that God could. He now had a new struggle on his hands and about this time he became subject to periodical vomiting migraine headaches.

In spite of his fear of the father he yet had a strong respect for his size and strength. He identified himself with the father as a model of strength and action. The father seemed omnipotent. He hoped to grow up just as big and strong. But when about eight, a catastrophe overtook the strong father which deeply impressed him with the fear of failure. While walking in the tobacco market, the father suddenly placed his hand to his head, exclaimed "I must lie down," and fell incontinently unconscious on the ground. The boy became panic-stricken and realized little until he found himself in a room at the hotel and a doctor in attendance. The doctor saved his father from death he was sure.

Several things resulted from this. One was an undeviating faith in medical science. One coincidence was that in the various places he had lived we found that in many cases he had selected houses

next door to doctors. Often they were inferior to other houses. Another thing was a phobia which he had developed in reference to hotel rooms, and often he would travel twenty miles to stay in another hotel and to his disadvantage, and which we found to be based on a resemblance to the father's sick room. He had several times seen visionary forms in such rooms. And the other was that in his own attacks he very clearly mimicked the father's actions and even repeated the same phrase, "I must lie down."

From this time of concluding that thoughts were sinful and could be read he had a parlous time until he was ten. Then he came into a period of peace through a country revival at which he "got religion." He felt that God had forgiven him. His relations now became very satisfactory with his own father. Sitting snuggled up against the father in the family pew, he enjoyed the happiest and safest time in his life. He had found a way to dissolve his guilt.

Had this state of affairs continued we can see that an entirely different kind of man as regards health, conduct and happiness would have resulted. But Fate had ordained otherwise. It is no wonder that puny man has felt himself in the grip of gigantic forces which he has dubbed destiny and fate.

Knowing this boy's action patterns and his symbols and his resultant efforts, we can see that we are practically dealing with an equation almost arithmetical in its proportions. Given any two of the elements, the third can be deduced. What now resulted in his reactions is almost predictable from what we have learned.

His father had married again and at fourteen the boy is living with his father and stepmother in a new home. He is nearly ready for his confirmation and communion in the church. They are living in a large, cold house with few heated rooms. One room, the most comfortable, is occupied by a servant girl of fifteen. It is a large room and the family decide that he shall also occupy this room to avoid taking cold. The inevitable results, the inferior servant girl becomes his seductress. He succumbs to his temptation symbol as he had previously succumbed at four.

The following Sunday while sitting with his father in church he gets the sudden impression that his father can read his secret. A great wave of nausea sweeps over him with a sinking of the heart and much suffocation. He moves to another seat. He never again could sit with his father. Under compulsion he did become confirmed but could never bring himself to take communion. He soon ceased

to go to church. He has never been in a church since he has been grown. He is an agnostic. A church is one of his phobias, or a priest in vestments or a nun.

His avoidance of church led to an estrangement with his father and a revolt against his father's opinions. He began to avoid him and soon left home to seek work. His sin worried him but he tried to forget it and thought of his ambitions.

When he was fifteen his father died and he was free to go and come. From now until twenty-one, when he came into his present employment, he tried various jobs with varying success. He had a good deal of depression and began to drink and to seek illicit love exploits. In this excitement, a sowing of wild oats, he passed his adolescence.

It was much like a flight from reality into dissipation. He surrendered to his temptation symbols and yet withal with a certain bitterness in his successes.

At about nineteen he came in contact with a young girl who seems to have surrogated for the mother-image. He had a rush of affection for her, deemed her just suited to be his wife and still says he loved her more than any other woman. As a result he gave up his dissipation and devoted himself to a sublimated romanticism.

Out of this came a compulsion which was to lead to a new sin and guilt. We have no explanation for this compulsion unless it substitutes for a repressed illicit desire. At any rate he suffered an uncontrollable impulse to take money from the safe of the firm with whom he worked as cashier. It was a department store. Part of his duties besides standing in the cashier's cage was to chalk ornate advertising scrolls on the windows. He had no need for the money and yet he stole two hundred dollars. This was a large sum under the circumstances. The theft was never discovered. Later he returned it, so that no harm resulted to the firm, but it laid heavily on his conscience.

The girl whom he fell in love with was named Marion like his mother and her chief charm lay in her long flowing hair which swept her brow much like the girl in the "Rock of Ages." This girl strongly reminded him of his mother. She was, he felt, thoroughly good and pure, much too good for him.

Thus it was that he confronted his pure love image with a guilt on his conscience. They quarrelled. And yet he could find no reason for the quarrel. It seems now that it could have been

avoided. What happened was, that since the girl lived in a distant town he could only go of a Saturday night to see her. It was now that he began to have much indigestion. It seemed to come periodically on a Saturday. Soon he found that his indisposition prevented his making his weekly visit to his sweetheart. Finally, angered by his neglect, she refused to keep up the friendship.

He was treated for his dyspepsia and told that it was due to excesses and lost manhood. He redoubled his efforts to succeed and at twenty-one came into the company in which he has steadily risen through industry and worth to his present standing. Two strong traits developed rapidly from this time, a strong trend toward an ascetic morality even in thinking, so that we found that he accepted as a moral law the dogma "that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And an intense scrupulosity in honesty in business.

He married at twenty-eight. In the meantime he had turned his anxiety into industry and had succeeded. His conduct was irreproachable. His industry was rewarded. He was not happy. He was always restless and worrying. Office fixtures became a hobby with him. Every new device of indexing, cross filing or theft protecting was installed in his office. His favorite haunt was office fixture sales rooms.

His skill in accountancy increased and he rose to the head of that department. As an auditor he was entrusted with the surveillance of others' accounts and it was said that no defalcation ever had escaped his eagle eye. He had the reputation of never having made an error in his books. He patented a new device for sealing money pouches.

He gradually forgot his peculation but we found that his phobias for cashiers' cages, department stores, chalked windows, etc., depended upon that association with the scene of his misdeed.

It is important for a moment to consider the employer whom he came with at twenty-one and with whom he had risen to prosperity during the seventeen years. He had never consciously compared this man with his father. The identification was made by a dream. This man had an iron gray beard and yellow, uneven teeth which were also characteristic of the father. He had been an old friend of the father, belonged to the same church and same Masonic lodge. He was a very strict moralist and Calvinist. He possessed all the traits of a judge and was very strict with his employees. One rule was that any employee whose wife accused him of running after

other women should be dismissed. It became clear in the analysis that this employer was met by the patient with great difficulty because he activated the guilt reaction. It became evident that whenever he was called in conference he was apt to get sick and this was increasingly apparent after a certain date.

About the age of twenty-eight, the patient was going about some in society and paying attentions to one girl in particular. It was called to his attention that they were considered to be engaged and he shortly felt it his duty to marry her.

This lady was in every way a charming person and desirable as a wife. They married. She proved to be an exceptional wife and mother but his conscience reproached him because he did not love her. In compensation he became exceedingly solicitous toward her and proved to be an excellent husband. As he became more and more ill his attitude became regressively infantile, so that as she said she now had two babies instead of one. He could venture nowhere without her. Yet at this time of great timidity he was brave toward other dangers. His fear of street cars compelled the use of a taxicab to go to and from the doctor's office, yet we have seen him emerge from the ruins of his taxi after a collision with no evidences of fear. His daughter, also, underwent a serious operation, the outcome of which was regarded by the surgeon as possibly fatal, and yet he showed no undue fear during the strain.

From twenty-eight to thirty-six was a slowly progressing time of increasing chronic illness. He was better on the road, worse at the home office. His conduct was scrupulously moral and honest. Yet he suffered much with his stomach and his epigastric feelings and his heart. He worried about the exactitude of his accounts and over his difficulty in keeping women out of his mind.

A chart could have been plotted in which his relations with his employer could have been related to his attacks of illness.

We come now to his thirty-sixth year and the reduplication of his action pattern drama which was to cause his undoing.

The anxiety reaction had gradually extended from the first nausea and epigastric pang to a complicated elaboration of indigestion, suffocation, faintness, and some dizziness. It was now about under increased energy formation to become an incapacitating vertigo.

In the last dramatic elaboration the visceral pantomime reaches its highest expression but the stage and the actors remain the same. A temptation symbol appears, he unconsciously reacts acquisitively,

and at once is mentally thrown into the presence of the father-surrogate whom he faces as a culprit. His conscience convicts him to be sure, but *if his employer knew*, then an actual penalty awaited him.

This incident which determined his complete breakdown was revealed in a dream almost fact for fact. He had thrust it out of his mind and it with the theft memory were resolutely ignored and he thought he was through with them.

In his office he had a stenographer. She was a very attractive girl. She took his dictations frequently. This day he touched her hand and a flood of emotion swept over him and he realized that he had entertained thoughts which were contrary to his code and inappropriate to a solicitous husband. They were thoughts which he would not have revealed to his employer. His conscience smote him and the room grew close and stifling. He seized his hat and rushed to the street for air. Here on the sidewalk he found himself reeling with an attack of vertigo and needed to grasp the fence for support. He reached home and gradually felt better. The following morning he was quite himself, but upon boarding the car which took him to his office, the vertigo returned and drove him back home. From this time on the street car became a horror to him. First this car and then all cars. He did well on railway trains which went away but trains which brought him back to his office gave trouble.

He dismissed the stenographer and consoled himself by thinking of his absolute rectitude and morality until his guilt dimmed but his illness steadily increased.

An entirely new set of phobia objects appeared including pharmacies, drinks of coca cola, Masons and Masonic halls and emblems, and certain people. This is clarified by the information that the stenographer's husband had been a druggist, that her brother was a Mason, and that her family lived in the town. He was friendly with her brother but could never walk a half square with him without fear of falling.

His sin toward her had been entirely a sin of thought but gravest a guilt as deep as any action could have done.

Well might the anxiety neurosis be considered by the religionists a device of the devil because it certainly detracts attention from that conviction of sin which brings back the erring to the fold. Cain must have had some dyspepsia and probably some dizziness but even in his time the excess anxiety as it flowed into industry tended toward art and genius. Much of the ingenuity and keenness of the

Yankee came from the anxiety produced by his Puritan upbringing. For it is said of the descendants of Cain, and among them the tradition of the family guilt was kept alive, that Jubal was the father of all such as handle the harp and organ, the first of the great artists of music, and that Tubal-Cain was an instructor of every artificer in brass and iron, in truth a mechanical genius and inventor. And many could we add to the lists of those whom anxiety have made great and good. Charles Darwin was one. Perhaps civilization has benefited from the anxiety neurosis but it would be pleasanter to become civilized without so much commotion in our physical action patterns.

We found that the patient was unable to adjust to his employer. He therefore left the company. Since that time the employer has resigned and the patient has returned to the old company and carries on his duties without trouble. Meanwhile, while away from the company, he took over the responsibility for a large concern in the West, and although this company went to the wall in the panic, he carried on through trying days without a qualm. He is now well, efficient and happy. We believe that upon the theory of the action pattern can be developed an analytic therapy which is practical and applicable to the dissolution of the anxiety complex. Credit for anything of value in this paper is due to Dr. William A. White, whose work in this line has furnished the incentive for this presentation.

CONCLUSIONS

The lower level instinctive reaction to environmental stimulation is mediated by the action of the vegetative apparatus. The sum-total of energy production forms a definite psychic structure which is preserved in some form, probably not ideas, but which comprehends an action pattern.

This action pattern becomes a part of the structural psychic organization and determines the line of growth of the personality, the health and the standards of conduct.

A symbolization is stored in the unconscious which accurately maintains the relationship between the elements in the original vegetative reaction.

A PSYCHOLOGICAL STUDY OF SAMUEL ADAMS

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Within the last few years scholars and workers in various widely separated fields have been turning more and more to analytical psychology as an aid in the solution of their problems. First the physicians, then the sociologists, then—in all too rare instances—the business men, have learned to clear away difficulties with the help of a better understanding of human nature. Curiously enough, the historians, who should have been among the first, have been among the last to realize how much they may gain by applying the new psychology to their famous characters. Now that they have begun to do this, they are being rewarded with results that are both striking and valuable.

It is plain, for example, that neither predestination nor the working of economic laws will account for such historical curiosities as Peter the Hermit, Savonarola, Joan of Arc, or Napoleon. They were driven on, not by external conditions, but by forces inside themselves. H. G. Wells's characterization of Napoleon as a rooster strutting on a dunghill is hardly an explanation; some people at least want to know what made him strut. These extraordinary characters will best repay psychological study. When we know more about their complexes, when we begin to understand their behavior, then history will be worth considerably more to us in interpreting the present.

Among those personages who demand the attention of the analytical psychologist is Samuel Adams, sometimes known as the "Father of the American Revolution." In treating of him, and his kind, we have fallen into the habit of idealizing him, a process that always precludes understanding. Only within the last generation have historians begun to describe him as he was, that is to say, a highly successful political wire-puller and propagandist, and this picture of him has not yet found its way into general circulation. Moreover, in almost canonizing him we have failed to subject to critical inspection the movement which he led. It may be that a clearer appreciation of what he was, and why, will help materially

in our understanding of that Revolution in particular, and of the nature of revolution in general.

In a careful study of his life, two facts should be emphasized. For one thing, it was not external forces in the shape of British oppression that impelled him to act, but something within himself. For another, the uprising against the British government came, not as a spontaneous revolt, but rather as the product of years of propaganda. A brief sketch of his career will make this plain.

Perhaps the analyst would turn first to an examination of the family influences which surrounded him in his early days. His mother was intensely religious, of the narrow, dogmatic type. Samuel Adams himself acquired enough of her temperament to win the doubtful honor of "the last of the Puritans." He was always intensely dogmatic and uncritical in his opinions, though his interest ran more to politics than to religion.

His father was a brewer, a deacon in the church, and a successful business man and politician. It so happened that the elder Adams was a representative in the legislature of Massachusetts while the boy Samuel was growing up. During that time there was an active dispute going on between the assembly and the royal governors, Shute, Burnet, and Belcher, over the nature and extent of their authority. The elder Adams was one of the leaders of that group which asserted the preëminence of the legislature. The son must have listened to heated discussions of political theory, and they evidently shaped his opinions and feelings in the radical mold. In this particular family denial of executive authority became the accepted doctrine, a belief that impressed itself upon the mind of Samuel Adams with all the force of dogma.

Born in 1722, Samuel Adams graduated from Harvard in 1740. Little is known about his college life, but it is probable that in Harvard he became familiar with the works of John Locke, his guiding spirit in later years. Locke's philosophy suited Adams exactly, because it set forth in the form of simple principles, which allowed no room for differences of opinion, a system of politics and government easily grasped by his dogmatic mind.

In 1743 he received his master's degree. According to the custom of the time, candidates for that mark of distinction had to speak in defense of some thesis, and Adams took the affirmative on the following question: "Whether it be lawful to resist the Supreme Magistrate, if the Commonwealth cannot be otherwise preserved."

Plainly, those debates over the royal governors which he had heard during his boyhood had made an impression upon his mind.

At just about this time the elder Adams met with certain financial losses, for which both father and son held the British government responsible. He had been one of the promoters in a "Land Bank" scheme, a device for putting paper money into circulation. An Act of Parliament forced the "bank" out of existence, and, moreover, it permitted the losers to sue the directors. Both Adamses were adversely affected by these suits, and they were left with an attitude of pronounced unfriendliness toward Great Britain. It would therefore appear that to his feeling about authority in general there was now added this new element, with the result that an anti-British complex was formed.

Samuel Adams had been educated in the hope that he might enter the church, but an ecclesiastical career had no charm for him. Instead he began the study of law, but as that was also unattractive, he dropped it. Next he tried business, first as an assistant in the office of Thomas Cushing, but after a few months he severed his connection with the firm. He may have been dismissed; in any case, his withdrawal was due to his habit of neglecting work for political disputation. After this experience, his father lent him £1000 to set him up in business. In a short time, with characteristic ill-fortune, he lost the whole amount. Then he entered his father's malt house, which he continued to run, with barely enough profit to furnish a meagre living, until old age forced him to retire. In 1774, on the eve of his departure for the First Continental Congress, he was so poor that his friends generously came forward to furnish him with suitable clothing for the journey.

In the meantime, in a small way, he entered Boston politics. After serving a term as assessor, he became one of the tax collectors, an office which he held, with little honor to himself and less profit to the town, from 1758 to 1765. He refused to accept another term because of certain complications. According to the town records, when he retired from that office he owed the province treasurer £8000. He was probably not guilty of embezzlement, but he certainly lacked business sense, and he was never able to handle money.

But tax collecting did not represent his real interest in politics, for with him office-holding was a side issue. He was a member of the Caucus Club, a semi-secret political machine, which had full con-

trol of local politics. It was here that nominations were made, and that important questions were settled, before election time. The system was so well organized that the official town meetings did little but ratify the decisions of the Caucus Club. Through his connection with this organization Adams was initiated into the mysteries of machine politics, and it was here that he learned those methods of manipulation which were destined to bring him fame. In his younger days he had tried to embark upon the course of a political agitator, but at that time he could find little to agitate. Hence he worked off his surplus energy in political engineering.

At the age of 42 he was faced with the unpleasant realization that he was a failure both in business and in public office. Naturally he turned this fact over in his mind, and though he professed indifference, his manner of doing it deserves notice. He boasted to his cousin, John Adams, that he had never planned for himself, nor for his family, either for the present or for the future. This remark, recorded in John Adams's diary, has all the appearance and the significance, of a defense mechanism. The fact of failure he had to admit, but he sought to mitigate it by professing indifference to such mundane matters as earning a living.

An experience like this is practically certain to create an inferiority complex, with the resulting hunger for compensation. According to Adler, the unconscious protest against the feeling of inferiority is always a powerful and often abnormal incentive to action. The channel through which this excessive nervous energy is to be discharged will depend upon the emotions, habits, and interests developed in boyhood and youth. Much of Adams's career after 1764 may be accounted for by regarding it as a result of his efforts, largely unconscious, to secure compensation and to bring about a more satisfactory adjustment to his environment. Because of his inferiority complex, which served as a stimulus to extra effort to overcome his disadvantages, his activity was sure to be extraordinary, if not abnormal, the kind not infrequently characterized as "inspired."

Adams had never been really interested in anything but politics, so it was in this field that he was driven to act. Impelled by those springs in the unconscious part of his mind, the very existence of which was unknown to him and to his contemporaries, he embarked upon his remarkable course of revolution.

For a time conditions were favorable for him and for his craving. The British government was then engaged in unfolding its

new, none too wisely conceived, colonial policy, of which the Sugar Act and the Stamp Act are famous manifestations. Under the leadership of a few radicals—lawyers, newspaper men, and professional politicians—some of the towns registered their hostility to the measures in question. Much of this opposition had the appearance of being made to order; hardly any of it looked like the genuine, spontaneous protests of an injured people.

In mapping out its course, the Boston Caucus Club decided to have the Boston town meeting "instruct" the representatives with reference to the Sugar Act. Samuel Adams was selected to do the work. He was very successful, especially in setting forth the views of certain radicals in Boston. The "instructions" were really a political tract, or an emotional appeal to the voters.

Thanks to this literary production, and to his none too clearly defined operations in connection with the Stamp Act, Adams was rewarded, in 1765, with a seat in the House of Representatives, as one of the four Boston members.

Thenceforward he became more and more conspicuous in the growing controversy between the colonies and Great Britain. From 1765 to 1770 there was almost constant agitation, first over the Stamp Act, then over the Townshend Acts, and the various related measures of British policy. In this contest Adams was always at work, busily engaged in fanning the flames of hostility to Great Britain. Down to 1770, as the dispute raged more and more bitterly, Adams moved steadily forward to new political successes.

Then there came an unexpected change. Beginning with the fall of 1770, the storm gave way to widespread calm; a pronounced conservative reaction set in. The reason for this pause in the dispute is to be found in the conciliatory attitude of the British government. For the most part the objectionable features of the new policy had disappeared. The Sugar Act had been so altered that it was no longer a burden; the Stamp Act, repealed in 1766, was in process of being forgotten; in 1770 all the Townshend duties, except the three-penny tax on tea, were removed. The chief grievances of the past, therefore, were gone, and the willingness of the British government to meet the colonies more than half way seemed to the majority a sufficient guarantee of security for the future. In all directions there appeared evidence of a desire to forget the turmoil of the preceding decade, and of hope for a restoration of cordial relations with England.

As the dispute receded into the background, Samuel Adams's radical party in the legislature, largely his own creation, broke into fragments, so that he lost his post as leader. Even his erstwhile associates and supporters, like John Hancock, Benjamin Church, and John Adams, either went over to the other side or dropped out of politics. In the next election Adams himself almost lost his seat in the House. To all appearances the controversy with Great Britain had come to an end.

But reconciliation was the last thing that Adams desired. During this time, that is, from 1770 to 1773, he put in the hardest work of his whole career, trying desperately to put new life into a dying struggle, and to fill the people with his own unreasoning hatred of Great Britain. Through his own personal influence, through the Boston town meeting, and through the newspapers, he conducted a campaign of agitation and propaganda, always goading the people on toward actual rebellion. It was during this period, significantly enough, that he first began to hint at independence.

The repeal of the most obnoxious pieces of parliamentary legislation was in his eyes nothing but a paltry trick. "The grand design of our adversaries," he wrote, "is to lull us into security, . . . which would prove fatal to us." And again: "Is it a time for us to *sleep* when our free government is essentially changed, and a new one is forming upon a quite different system?" The extant writings of Samuel Adams bristle with these lively appeals to passion. "Merciful God! Inspire thy People with Wisdom and Fortitude, and direct them to gracious Ends. In this extreme Distress, when the Plan of Slavery seems nearly completed, O save our Country from impending Ruin—Let not the iron Hand of Tyranny ravish our Laws and sieze the Badge of Freedom, nor avow'd Corruption and the murderous Rage of lawless Power be ever seen on the sacred Seat of Justice."

In these burning exhortations Adams habitually resorted to extremes of language which had no foundation in fact. Exaggeration was the keynote of it all. He pictured the British government as consciously and purposely, as well as savagely, bent on forcing the Americans into political bondage.

All this he saw, or rather felt, and, in feeling it, he saw himself almost as a divinely appointed leader sent to the rescue. "It is therefore the duty of every honest man," he wrote, "to alarm his fellow-citizens and countrymen, and awaken in them the utmost

vigilance and circumspection . . . we are under all obligations to do what in us lies to save our country." Naturally, then, he plunged into his work with all the enthusiastic, uncritical zeal of a crusader. And all this he was doing, it should be remembered, when a clear majority of the people in Massachusetts were trying to get away from the dispute, when almost all of the specific grievances had been removed. This phase of the revolutionary contest needs considerably more attention than the majority of writers have bestowed upon it. The older historians accepted these statements of Adams, these outbursts of a neurotic, at their face value. It is to be hoped that some time they will be taken for what they are intrinsically worth.

The brighter the prospect of reconciliation appeared, the more determined Adams became to prevent it. In 1772 he and his fellow radicals originated and pushed through the plan for organizing "committees of correspondence" in every town in the colony. These committees provided the most effective instrument for spreading radical propaganda through the country districts.

As a result of these efforts, the temper of Massachusetts was profoundly changed. The desire for restored cordiality gave way to an intense, irrational hatred of Great Britain. This was true even in the country districts, which had been undisturbed during the controversy over the Stamp Act and the Townshend Acts. And, more concretely, the lieutenants who withdrew from the "cause" in 1771 and 1772 now returned to the fold. Radicalism triumphed throughout the whole province.

In order that Adams might direct this hostility into channels of action, he needed an issue to bring it to a focus. Diffused bitterness and hate may be full of potential trouble, but they get nowhere by themselves. Because of the removal of the leading British grievances, issues were scarce, and for a time Adams could find nothing to suit his purpose.

Then, in 1773, Parliament passed the Tea Act, a measure designed to rescue the East India Company from threatened bankruptcy. Among other things, it permitted the company to export its tea directly to colonial dealers, and it continued the three-penny duty first imposed by the Townshend Acts. This was a harmless feature, something which would have attracted no attention fifteen years earlier. There was no new principle of taxation involved, because the three-penny duty was not new. For the three years under consideration, 1770 to 1773, the Americans had been importing

and using the tea, and paying the tax, without any protest whatever. John Hancock himself, smuggler though he was, had paid the duty on one shipment almost as large as that which was destroyed at the famous "Boston Tea Party" in 1773. Nobody but a revolutionist could have made anything out of Lord North's Tea Act; but it was the only workable issue Adams could find, and he succeeded in getting results from it.

The whole story is too long to be told here, but the evidence shows that he had made up his mind to provoke a crisis over the tea in order to compel the British government formally to recognize what he called American rights. He put his committees of correspondence in motion, and the radicals, under his leadership, determined to prevent the East India Company's tea from being landed. As a result of this determination, and of the Governor's stubbornness, the tea, consigned to Boston, was thrown overboard and destroyed.

This episode brought on the crisis for which Adams had purposely worked. Lord North's "intolerable acts" came as punishment for the "Tea Party," and they were followed by the Continental Congress and the Revolution.

This account is only a brief summary, but there is ample evidence to support it. Adams deliberately chose to block the return to friendly relations, when virtually the whole province wanted peace. Then, through his energetic propaganda, he strove, successfully, to change the whole attitude and temper of the people.

Now the question is, why did he do it? The answer is not to be found in British "oppression," because there was not enough of that to explain his feverish zeal. Real grievances had so nearly disappeared that the majority of people were satisfied, all except a few extremists like Adams himself. If conditions of the time yield no satisfactory explanation, and they do not, the explanation must be found in the bent of his own mind. Because of his early failures he had found the problem of adjustment a difficult one, and he did not begin to solve it until he was past the age of forty-two. Then, only a few years after he had begun to find his compensation in helping on the contest with Great Britain, the British government practically dropped the issue. Thus, by putting an end to the opportunity for agitation, that government threatened to wreck his career. Unless something happened, he would be left again with nothing but the consciousness of failure. For a man who already had an anti-

British complex, this prospect would naturally call up all the powers of hatred and all the powers of action which he had in him.

Moreover, Adams was troubled with a kind of nervous disorder, which was revealed in pronounced trembling whenever he became at all excited. What it was no one can tell now, but it was certainly a sign of nervous instability. He may have been, and probably was, a neurotic. His correspondence and his newspaper articles reveal a tendency, characteristic of all neurotics, to redress the lack of balance in the objective world by constructing a mental world of his own. Into this "closed system of ideas" the neurotic retreats, in order to escape mental conflicts, and in a subjective creation of this sort Adams found refuge from the troubles of life. Here he had a perfectly clear case against Great Britain. In his mind she was always hopelessly at variance with the colonies, always seeking for new means to tyrannize over them. Those striking exaggerations in his correspondence and newspaper articles were descriptive, not of actual facts in the real world, but of conditions in his imaginary world. There his figures were all cut in bold relief, like the image of Puritanism itself. Everything was in sharp contrasts, in disconcerting black and white, with England always playing the tyrant, the colonies always the innocent and long-suffering victims. And Samuel Adams was always one of the divinely appointed saviors of his country. It was obviously not real, but imaginary oppression that he fought.

However, although his behavior was determined largely by his mental *pictures* of oppression, his *actions* concerned and were carried on in the world of fact. It was the "Boston Tea Party" which precipitated the Revolution, and Adams himself was largely responsible for that event. The people followed him because he had prepared their minds beforehand, and because they had come to believe that his highly exaggerated, much distorted statements were descriptions of actual fact. Just as the people of the Middle Ages looked upon the monk who went to extremes of asceticism as the holiest, so Adams's contemporaries, and their descendants, looked upon him as the most heroic and patriotic. Perhaps he was. But for those who can get far enough away from the heroics of the Revolution to study the movement critically and without prejudice, he looks more like a neurotic acting under the powerful stimulus of an inferiority complex.

The history of the Revolution in Massachusetts shows how a few

men, with Samuel Adams clearly in the lead, could lash a whole province into fury, so that it lost its ability to deal rationally with important issues. More than that, Adams's success proves that objective grievances are not essential in the process. A man of his type can convince a community that it is persecuted when really it is very well off. Then, when a large share of the people have become fanatics, the abnormal nervous and mental organization of perhaps one man may easily precipitate a needless war.

Adams's divorce from reality is illustrated again and again after 1776. In the economic and social collapse which accompanied and followed the Revolution he could see nothing but the efforts of Great Britain to add insult to injury upon a stricken people. Even Shays's Rebellion, the natural climax of revolutionary disorder, which was made possible by local economic conditions, he attributed to the deliberate work of British agents. He simply had no conception of the nature or the seriousness of all those new problems which he, as the "Father of the Revolution," had done so much to create. For that reason, and because he had no constructive ability, he played only minor rôles in politics after the great climax of his career had passed.

But in that climax he had found his compensation. He was left with a thoroughly satisfactory feeling that his responsibilities had been met, and that he had fulfilled his destiny. With that conviction to steady him, he was no longer driven to furious action in politics. His world was at peace.

This summary of Adams's career shows how he handled his problems, and it is his method in dealing with them which makes him an interesting "case" for the psychoanalyst. The genuine statesman will study his problems in a rational way, and will suggest a solution that fits the facts. The neurotic refuses to face the facts. Instead, he beats a retreat into his self-created world of ideas, all the time insisting that he is dealing with objective conditions. If he is able to convince enough of his contemporaries that *his* world is the *real* one, he is hailed as a hero; if he fails so to convince them, he is treated as a harmless visionary, a mere radical dreamer. In temperament, in psychological make-up, and in potentiality, there is no great difference between the successful revolutionist and the harmless visionary. They both need attention. Which one a given individual may become depends in part upon circumstances, and in part upon his own complexes. If these complexes happen to harmonize,

as it were, with the environment, then the dreamer is likely to become the revolutionist. Before 1760 Samuel Adams was an unknown backstairs politician; after a decade of dispute he was able, through active propaganda, to create the kind of environment he needed. Then he flourished. After 1776 the environment was no longer of his own making, and he ceased to thrive.

Adams's approach to the problems of colonial and imperial relationship was not rational, and revolution was not the rational solution of the problems. And yet, for a century and a half a whole nation has been taught to admire Adams and his work. There may have been an excuse for this blind adulation in the past, because it was not always possible to distinguish the neurotic dreamer from the genuine statesman. Psychology is beginning to reveal the difference. It may be that sometime these lessons from history will actually—and helpfully—be put to use in the selection of present-day leaders.

INTEREST IN MUSIC

A CASE ILLUSTRATING SOME INFANTILE ROOTS OF MUSICAL TALENT

By JAMES S. VAN TESLAAR

In order to illustrate the emotional background which sometimes leads to the fixation of a typical infantile attitude toward music I give this brief outline of a lengthy psycho-biographic account obtained from L. B., a very successful artist, in the course of psychoanalysis:

As a child she was neither specially talented nor precocious. She took up music probably because "the social set" to which her family belonged expected children to receive musical training. She felt no incentive to study and practice was irksome to her. The praise of her father, whom she greatly adored, was her chief compensation for the hard work of drilling when she would have preferred to play games.

Later, as the result of overwork and business worries her father became an invalid. She had just reached the adolescent stage. He required special care for a time and was staying in the house.

"It was his special delight during that period of invalidism to have me play and sing for him," states L. B., "and I loved to do it. We spent many evenings together, he lying down on a couch close by, I at the piano playing my own accompaniments while singing. Occasionally he patted my hair in approval. Once or twice he kissed me. I was surfeited with happiness. My real love for music dates from that period; I believe I owe to the emotional experiences of that stage of my life the development of whatever musical talent I may possess. I wanted to play to please father as much as I ever wanted to succeed in after years. The fact that music seemed such a comfort to him opened my eyes for the first time to the meaning of the art. * * * Before that time I played mechanically. * * *

"Once, looking up towards him, I saw tears welling up in father's eyes. This moved me beyond expression. I stopped playing and threw my arms around him. He murmured something about the charm of music. I took the compliment to refer to my playing. Suddenly I realized that mastery of the art means the

power to charm. I resolved then and there that I would spare no amount of work to make father happy. I felt I must succeed—for his sake. That was the highest ecstasy of love I had experienced up to that time. It seemed to lift me out of myself.

"Another time, overcome with emotion, I blurted out: 'Father, I shall never, never leave you. Whatever happens, let me stay by you—always.'

"It was not all I felt; but it was all I could think of saying.

"He tried to make light of my sentiment, though I could see he was pleased; my happiness was complete.

"Perhaps because I was in a specially sensitive mood at the time every word and every detail of that period is deeply graven in my memory. For instance, he said to me once: 'You have your own life to live.' I did not like it; father was not like himself when he made the statement. I felt hurt; I did not want him to say or think that. Something else he said, trivial on the face of it, somehow gave me the impression that he felt lonely, or something; also, that he was unhappy. That, too, is a memorable occasion, and—oh, how I longed to put my arms around him and melt away his loneliness, his unhappiness! I do not know what made me hesitate. Just then, father spoke up again, turning to the piano:

"'Come now, play something; I am happy when I hear you play.'

"This seems a trivial incident in the telling; it seems now so even to me, in retrospect. But to these few words, coming from my father under those circumstances, I trace my artistic awakening. The incident, so simple and apparently commonplace, stands forth as one of the strongest episodes, a turning point, in my life; for as I seated myself at the piano I did it with a solemn resolution that I must play as no mortal has ever played before—for father's sake. Of course, this was a childish fancy due to the exuberance of my emotional state at the time. But during all my subsequent career I have never felt more 'inspired'; and during my best and most successful public appearances I have but seldom approximated the elation I felt on that particular occasion. Certainly I never felt as proud, or more happy, and I fancied that no one in the world had a more appreciative listener. * * *

"Possibly I was unlike my girl friends in my attachment to father; not one of them seemed to me so much attached to her father. I took but little interest in the girls' usual talk about boys.

My father was my ideal; but this I kept to myself for I did not want anyone else to love him as I did.

"I have said little of mother. * * * There is not much to say. Elsewhere I have mentioned the deep feud which seemed to exist between them, some misunderstanding reaching farther than my memory could carry me. Even as a child I caught the impression of a deep rooted hostility between them but only for a passing moment. I was not given to indulging in serious reflections at that time.

"Mother was very much attached to me when I was a small child—this I can remember distinctly; father was away a great deal of the time; yet, it was more often to him that my heart went out in sympathy when a quarrel arose between them in my presence. In my childish mind I contrasted mother's nagging, high-pitched, quarrelsome tone with father's deep-toned, melodious, well-cadenced voice, which, even when raised during the heat of a domestic quarrel, seemed to me lovely.

"From being mother's favorite I became father's—before I realized the change. Whether mother cooled off toward me first and I, having learned to depend on somebody's love, turned to father as the nearest person to whom I could attach myself I do not know; but I believe the path had been laid during earliest childhood." (Here follow numerous incidents and reminiscences of early emotional reactions.) * * * "By the time I had achieved proficiency in music mother turned distinctly hostile to me and even mocked my artistic ambitions.

"Intellectually I was rather slow. Possibly mother was disappointed in me partly for that reason. Looking back I now see, foolish as this thought may seem, that she must have been jealous because of father's great interest in me. Notwithstanding her antagonism toward father, I cannot help thinking now, as I reflect upon the past with more mature understanding, that she was! (I omit here the account of numerous incidents apparently corroborating this conclusion.) Yet during the whole period of my childhood I do not recall that she ever displayed any tenderness toward him—not even later, during father's long and serious illness, although there were then many opportunities.

"Father, of course, was unhappy. I ought to be thankful, I suppose, that during the impressionable period of my early adolescence, I did not fully appreciate his mental suffering. Dearly as I

loved him, this would have crushed me. Instead I was absorbed in the thought of my love for him. In what I conceived to be signs of inner unrest on his part when I grew older, I saw merely the same sort of vague stirrings which assailed me, for, as a young girl, I was impressionable, dreamy, not overbright, I must admit, and, I must also confess, except for my ardent attachment to father, rather self-centered. My limited mental grasp was a merciful dispensation for, alas, I have since tossed many sleepless nights and many hours I have paced the floor kneading my hands in despair and bitterly rehearsing every minute particular of father's unfortunate life."

The details I omit, although, here and there, they have a bearing upon the rise and development of the woman's artistic consciousness.

"We always had an excellent piano in the house. Mother never touched it. I did not know until long afterward that, before marriage, she had been quite an accomplished musician. Father told me. After the birth of the first child (it was a boy, and it died at three years of age, before I was born) she had never been known to play or sing or take any interest in music."

From her father L. B. learned also that her mother's skill as a musician had attracted him as much as her personal charm. He had to work hard as a young man and there was no chance for him to indulge in the development of his musical inclination. In fact he did not become seriously interested in music until he had secured a business footing for himself and then it was too late. For his neglect of the art he atoned vicariously by marrying a musician—and of this he seemed very proud; but after the first year of marriage music was seldom heard in the house until the daughter took it up.

The marriage turned out an unfortunate affair. As to the cause of the incompatibility between the parents the psychoanalyst is justified to form a general idea from what little has already transpired. L. B. is very explicit with her details and her memory serves her well. Even if her fancy-weaving intrudes here and there it does not change the value of the testimony as an index to the trend of her own emotional reactions toward the home life. She herself concludes her lengthy account of the parental incompatibility as follows:

"These incidents, and I could add many others, lead hither and thither. What, at the bottom of it all, may have been the reason for mother's curious, steady, immobile hostility toward him? Of

course, I have thought of all the possibilities that suggest themselves and exhausted them one by one, but without satisfaction. For the hostility to have persisted apparently unabated throughout a lifetime it must have been generated by something deeper.

"I ask myself, why did she marry him, in the first place?

"I can account for it only on the basis of my own experience. When she married she was entranced by a dream which proved unrealizable."

From this point on the account becomes more strictly autobiographic but as it is too lengthy, I must summarize it as briefly as possible:

Curiously, L. B. has passed through a very similar marital experience. After the death of her parents she devoted herself to music, inspired chiefly by the memory of her father's love for the art. She became acquainted with her future husband at the Conservatory of Music in C. His delicate attention to her, his gentleness and unobtrusive ways impressed her as the quintessence of chivalry. During six years they met as friends, often playing together, and they grew fond of each other. Meanwhile she applied herself to her work and achieved success.

"But in spite of my busy life, teaching, public engagements, etc., I felt very lonely," she states. "I had friends and intercourse with them became the salt of life to me but often, after a round of visits and entertainments, I returned to my little corner with greater ache and loneliness in my heart. After a time this kind of living became unbearable. Life seemed 'flat and unprofitable.' * * *"

At about that time B. proposed marriage and she found herself accepting the proposal "with an alacrity that astonished me when I recovered my senses; for I thought I should never marry."

Two things of ominous significance happened soon after her marriage: first, she fussed about B., keeping at him continually with counsel and criticism, until he rebelled. ("Soon we discovered that we sacrificed a perfectly good friendship for a poor marriage.") Second, she began losing her interest in music.

After the first year of married life they quarrelled and separated three times in as many months, each time with the mutually expressed hope that they would keep away from one another for good.

L. B. rapidly developed toward the man to whom she was tied by marriage the very hostility she had witnessed under the parental roof. "The thought occasionally came to me," she says, "'I am treating

B. as daddy was treated.' This shamed me a little; but I put the thought out of my mind again and again, saying to myself, 'He is not like father, he deserves it!' and I kept repeating this to myself and saying over and over, 'He is not like father, he is not like father, he is not like father,' as if justifying to myself the hostility I felt against my husband."

The personal communications from which most of the above excerpts are taken reached me while L. B. was compelled to interrupt her psychoanalysis on account of a transcontinental journey. Upon her return the analysis of her psychobiographic account was resumed. I have given above only the briefest outline and I have touched only a few of the significant revelations so that it would be out of place to record here all the conclusions reached through the analysis. But the few data I have included in the brief outline may furnish some basis for the appreciation of the following points, bearing on music:

L. B.'s love of music arose out of her love for her father; her love preserved its infantile character, developing but little beyond that stage; therefore, her attachment to music preserved the same character.

The substitution, "music" for "father," after her father's death, was an incomplete sublimation. Because her "love" preserved a great deal of its infantile character in spite of its transference to music, the sublimation failed after a time. At that critical juncture came the offer of marriage.

At first marriage seemed a way out; the craving to be loved and admired (which was, in her case, stronger than the complementary craving to love and admire) precipitated her into the new experience ("* * * with an alacrity that astonished me when I recovered my senses").

But the woman was unprepared to accept this solution just as she was emotionally unable to live up to the demands for sublimation. Childhood experiences unconsciously mould and fix in our mind a number of infantile fictions which become the governing principles in our emotional life as adults. Some of the unconscious attitudes which shaped themselves and became fixed during L. B.'s infancy and early childhood may be approximately expressed, in adult terms, by means of the following equations:

Father's marriage was unhappy: It would be disloyal (or "unreal") to be happily married.

Father loved no one but me: "Mother was jealous": I must love no one but father; "he is not like father": I must not love him.

Father is not like himself: "You have your own life to live"; I must live my own life: neglect of music; "Life became * * * 'flat and unprofitable'": why should I live to please others?

This, of course, is but a partial account of the unconscious mental processes disclosed in the course of the psychoanalysis. That the results and conclusions led in the right direction is shown, among other things, by the fact that the analysis accomplished for Mrs. L. B. all she dared to expect: neither her marriage relations nor her interest in music are hampered or seriously threatened any longer by infantile longings.

VERGIL AS A MASTER OF PSYCHOLOGY

BY ARTHUR L. KEITH

Psychology as a definite science may be the product of modern investigation but among the ancients a natural intuition often supplied the lack of organized science. Chief among these "natural" psychologists was the Roman Vergil whose untaught instinct has led to a skillful analysis of the character of Dido, which as a study in feminine psychology has always commanded admiration. The present discussion is concerned with a smaller episode, that of Sinon, in which a wide range of psychological knowledge has been focused into comparatively few lines.

The circumstances are as follows: After ten years of war around Troy, the Greeks remain baffled. Not being able to take the city by direct assault they have recourse to the famous strategy of the wooden horse. This strategy also is doomed to fail unless the Trojans shall be induced to take the horse into the city. So the Greeks leave Sinon, one of their number, behind them, who is to exercise the well known cunning of the Greeks. Then they sail away only to hide behind the neighboring island of Tenedos, to await the success of Sinon in persuading the Trojans to demolish their walls so as to admit the horse which is filled with armed men. After the Greeks have apparently departed, the Trojans issue from their ten years confinement within the walls and meet Sinon who, with his hands tied behind him, has thrown himself in their way, and amid the jeers of a hostile crowd he is led into the presence of the king, where single-handed, he is to counteract the dangerous mood of the foe.

It should be remembered that Vergil is describing the character of a Greek, who in his mind is typical of the entire nation. Vergil shared in the general aversion of the Romans toward the outstanding characteristic of cunning possessed by the Greeks.

The entire episode contains only 142 lines of which 111 lines comprise the speeches of Sinon. So we may rightly regard the effort of the poet as oratorical rather than dramatic.

Sinon really makes four speeches and in this fact the poet has shown his skill. A single speech of 111 lines would have proved too tedious for his listeners and would probably have failed in its purpose.

Each speech has a fitting close. The first, which consists of but four lines, is hardly more than a prolonged wail. The psychological effect of the last line, "The angry Trojans now demand my punishment with blood," is very naturally to delay what Sinon had professed to believe that the Trojans would do. This effect is immediate and the Trojans' minds are turned and all violence is checked. The next speech, consisting of 29 lines, ends still more skilfully: "Now at last inflict the penalty; this is what Ulysses would wish and the Atrides would purchase this at a great price." Vergil shows keen perception of human nature, which perversely refuses to do what one's enemies would like to have done. The ending of the third speech, consisting of 37 lines, is exactly the opposite to that of the second. For in the one case Sinon bids the Trojans inflict the punishment, while in the other he asks them to spare him. If these two endings had been reversed, the result would have been far less happy. Sinon did not plead for his life until he was sure of his ground. The fourth speech, of 41 lines, brings the climax. He has succeeded in carrying his listeners with him, and his final words suggest that which lies nearest their heart, namely, the waging of an offensive war on Greece.

We shall now look more closely at the various modes of appeal employed by the poet. The disarming of suspicion must necessarily come near the first of his endeavors. The general situation helps him in reaching this aim. The Greeks have apparently gone; Sinon is alone, with his arms tied behind him, and helpless. He promptly admits that he is a Greek, thereby forestalling their own charges. In his story he cites circumstances well known to his hearers. He calls for his own punishment. The effect of all this is to remove suspicion and to render his other purposes more readily accomplished.

The appeal to their pity is another motive played upon by the poet. His helpless condition would stimulate it. His first word, "alas," the fact that he is cut off from land and sea, an outcast of the Greeks and hated by the Trojans, that he calls himself and his dear ones wretched, his tears and evident alarm, the story of his being marked as a victim, his despairing doubt as to whether faith still existed among mortals, his plea for mercy, and even so small circumstances as the poverty of his father and the fact that he had been sent to war "from his early years," when he was naturally less responsible, all those circumstances combine to stir up the feeling of compassion in the hearts of his listeners.

The appeal to the curiosity of the Trojans helps in getting his case before them. Their curiosity would be first aroused by his helpless situation. His first speech, in which he tells little but suggests much, renders them still more curious about his lot. His artful introduction of Calchas and the breaking off in the middle of the story could not fail to urge their curiosity; and, finally, at the right time and place, he cleverly and not too obviously brings the horse into the story. In this connection we may note that Sinon holds the attention of the Trojans through the very natural interest of his story, involving as it does the experiences of the story-teller, his allotment for sacrifice, and his escape. It is all told so vividly that the Trojans, the writer of this article, and probably all other readers, while under the immediate spell of the story, get the impression that it actually occurred just as it was told. The story is such that even apart from the manner of telling, it must hold the interest.

The appeal to truth has a magnetic effect. Sinon declares that whatsoever shall happen he will tell the truth, and no matter how wretched fortune has made Sinon, she shall not also make him vain and deceitful. And later, by a sacred oath, which would be inviolable from the Roman point of view, he vows to tell the truth and even bases his claims for safety upon that condition. The magic power of truth works in a different way, but to the same end, when Sinon artfully weaves into his story certain facts which were accepted as true, such as the hostility between Ulysses and Palamedes, the sacrifice of Iphigeneia in order to appease the winds, and the theft of the Palladium. Sinon says "I speak that which you well know," and his hearers certainly would not restrict this statement in its application. The effect of truth is magical. It makes complete falsehood take on the aspect of verity. In the fourth book, Fama understands this principle for she, as Vergil tells us, in her story of scandal mixed things that were done and not done alike.

Plausibility aids in the general effect. Since a human sacrifice had been offered in order that the Greeks might come to Troy, what was more plausible than the suggestion that their return from Troy must be brought about in the same way? So the theft of the Palladium would naturally incur the ill will of Minerva, and then to restore themselves in her favor, their return to Greece in order to take the omens over again would seem quite plausible. Likewise, it was plausible that the horse was built to appease the offended Pallas and that it was made so large that it might not be taken into the city.

The natural tendency of men to believe that which they wish is played upon by Sinon. Because Palamedes, though a Greek, forbade the war, and was an enemy of Ulysses, the Trojans would naturally sympathize with his cause and with that of Sinon, his reputed kinsman. They would be pleased to believe that through their efforts they had made the Greeks weary with the long war. They would gladly believe that Sinon was really the victim appointed for the safe return of the Greeks, and that he had disturbed their plans by escaping. Nothing could please them more than the fact that Ulysses had been outwitted, that the theft of the Palladium had really brought discomfiture upon the Greeks, and that, if they would receive the horse into their city, they would actually be able to take the offensive against Greece.

We have not yet exhausted the list of motives exploited by the poet in this episode. Some element of flattery is indirectly involved, though not developed to a great extent. Perhaps we may so explain Sinon's reference to the fact that the Trojans had wearied the Greeks in war, that they would be able in time to take the offensive against Greece. Vergil's sparing use of flattery in this episode may be justified on the ground that it would be easy to overdo the case and that a surer result is obtained by other means than flattery.

Perhaps the curious perverseness of human nature to desire that which one is forbidden or not to do that which one is bidden is played upon somewhat. So, when Sinon bids the Trojans to punish him, their natural reaction is to do the opposite, and, when they are told for what reason the horse had been made so large, the contrariness of human nature suggests that in spite of everything they will take the horse into the city.

The working out of the Sinon episode shows a remarkable insight on the part of the poet into the laws of psychology. The various feelings and emotions played upon are delicately interwoven and never overworked. We may almost believe that, if Vergil had not been so retiring, he would have made an effective pleader before the Roman bar. The episode has its part in the economy of the entire poem, it justifies the part the hero is to play, but one interest of the episode will always be the poet's skilful delineation of the method used by Sinon in changing the hostile mood of his foes in order to accomplish the purpose which he has been called upon to perform.

THE PSYCHOLOGY OF INSPIRATION

By T. SHARPER KNOWLSON

AUTHOR OF "ORIGINALITY: A POPULAR STUDY OF THE CREATIVE
MIND"

The theory I wish to ventilate in this article is one that concerns the nature of inspiration, as seen in the sudden advent of a brilliant thought, or a peculiarly felicitous line, or an exceedingly clever invention. How do these inspirations originate? Have they a traceable psychological history? Can we discover the very first idea, then the next and modified idea, and finally the finished product?

As yet these questions can be answered only in part, but on general lines I venture to put forward the theory that an inspiration is the normal, but highly fortunate expression of the law which, in its unfortunate and abnormal forms, issues in a complex. All students of the unconscious will have no difficulty in understanding the analogy, but in order to make it plain to everybody, I will state the case more fully. A complex is really a clot of emotionalized thought in the unconscious—on the physical plan it is like a clot of blood in the brain. There are many definitions of a complex, but it is essentially an idea with emotions grouped around it and attached to it, but more or less detached from consciousness. Complexes are formed by the repression of those unwelcome desires, thoughts and experiences which, on the conscious plane become the center of mental conflict. Most people who suffer from severe complexes realize the effect, but do not know the cause: it exists in the unconscious. A man may fall ill in a peculiar way, such as being unable to satisfy himself that he has no mud on his trousers, even when he has brushed them for twenty minutes. He is worried and anxious about this suspicion, which he feels to be quite absurd; even his dreams are nightmares concerning it. What is needed is that the buried complex should be brought to the surface, that is into consciousness; then the mad, mysterious anxiety about nothing at all will disappear.

Now, one reason why unhealthy complexes are formed can be referred to the fact that we are made for expression rather than

repression. This does not mean that all repression is injurious. If it did, mankind would have become insane almost as soon as the first stage of civilization had been reached. But when repression is originated by shock, crisis or conflict—especially where the sufferer comes of a poor or a bad stock—mischief of the kind described is almost certain to develop. If energy is bottled up it will try to find a vent somewhere. If it cannot get out one way, it will change its tactics, and get out another way. Sometimes this “other way” is the way of sublimation; sometimes it is the way of the neurosis.

The theory outlined in this article may have nothing in it, really, but the points of comparison which I shall bring forward are interesting enough to make the theory worth consideration.

If we study a complex closely, we find its origin and development have certain accompaniments which also characterize an inspiration. In the first place, both the complex and the inspiration are *syntheses*—the one being extremely unhappy, and the other extremely fortunate. A complex is a conjunction of feeling-thoughts that are out of harmony with the individual's consciousness, and they have taken up their abode in the unconscious. The function of this complex is to create mischief as often as possible, and usually it is very successful. As a synthesis this conjunction of repressed emotions has nothing happy or holy about it. Quite the reverse. An inspiration, on the other hand, is a synthesis that is as fortunate as the complex is ill-starred. It is a combination of mutually attractive ideas which thus set up a new unity. In that way the poet's wizardry in words receives its explanation; the marvelously felicitous lines “come,” not from conscious reasoning, but from unconscious “magic.” It is magic only because we are not yet able to trace its intimate processes.

But, further to pursue the comparison between the complex and the inspired idea, one cannot help noticing the presence of *intensity* in both. A complex is the offspring of a conflict varying in degree from a simple and straightforward act of repression, to a highly complicated battle, involving in both cases a considerable degree of tense feeling—if not prolonged unhappiness. An inspiration is marked by the same emotionalism during and after its advent. The history of genius is replete with examples, and in no instances are they more marked than in the lives of Chopin and Rousseau. Their experiences of inspiration might be described as, for the moment, an agony of happiness.

We now have two items of similarity; the complex and inspiration are syntheses preceded by action that is of high intensity. It is not necessary to trace operations in physics, where heat and intensity are the necessary preliminaries to fusion; but we feel we are on familiar ground.

Now the next similarity may be stated in this way: that the complex exercises its functions through *symbolism*, and the inspiration through *analogy*. This functioning, in both cases, would appear to be practically identical. It is unconscious action, where likeness is the moving element in every activity of the complex, just as it is the fusing agent in bringing into being a new idea. To clarify the statement still further, think of the words *association* and *dissociation*. The discoveries of genius are due to associative action working intensively on the higher plane. The biography of James Watt contains one or two brilliant examples of this kind of thought, and the lives of poets and musicians are full of them. Now consider for a moment the man who suffers from a complex. What has happened to him? Simply this: that the associative principle has been at work, but it has ended in dissociation. It has formed a group of emotionalized and interrelated experiences that are detached from conscious knowledge. There is no connecting way between the complex and what the sufferer knows. But the complex is never idle. If it cannot communicate with consciousness in the ordinary way, it manages to use a sort of wireless telegraphy; and when the sufferer comes into contact with persons or events that are related to his complex, the wireless acts at once, and he is distressed and confused. Something is happening which he can neither explain nor abolish. Here, again, association is at work by means of analogy, and we arrive at the conclusion that the formation of a complex is a failure in association, just as a stroke of genius is a brilliant success. For it must be remembered that the birth of a great idea, of which we have many examples, is a process in which the surrounding phenomena are suddenly keyed to high relationship with feelings and thoughts in the unconscious. The genius has always been accustomed to a good deal of hard thinking, but the real inspiration is a lightning flash, and not a syllogistic process.

Let us recapitulate: The theory is that, fundamentally, a complex and an inspired idea are the offspring of the same mental method. The arguments adduced in support are (*a*) that both are syntheses, the one being fortunate and the other unfortunate;

(*b*) that both are characterized by a high degree of intense feeling at their inception; and (*c*) that both function through the associative principle, the inspiration being brilliant in its synthesis, and the complex an abject failure through repressive action. If there be a final argument, it is this: that men of talent and genius have always been averse from repression of any kind. The wish has had free play. They have said "yes" to life. The age of monasticism and puritanism was never the age of originality.

ABSTRACTS

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ABSTRACTED BY CLARA WILLARD.

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1. Repression. SIGMUND FREUD.
2. Is Incendiarism an Archaic Attempt at Sublimation? OSCAR PFISTER.

1. *Repression.*—It may happen that an instinctive craving meets with resistances which render it ineffective. The result is repression—a concept difficult to understand from a theoretical point of view, for it might appear that the craving was avoided for the reason that its satisfaction would be attended by displeasure or pain. This would involve a contradiction because the goal of all instinctive craving is pleasure. The real condition, revealed by psychoanalysis, is that the satisfaction of the craving in itself would have been both possible and pleasurable had it not come into conflict with other tendencies and principles in the ego. Repression is not a primitive defense mechanism and only arises subsequent to the developmental period when the unconscious activities have been distinctly separated from the conscious, the process consisting essentially in the exclusion of the censored craving from consciousness. Two stages of repression may be assumed—an original phase, on the one hand, in which the entrance into consciousness of the psychic representation of the craving is barred, resulting by means of peculiar unconscious processes in fixation, and, on the other, the repression properly so-called, through which the psychic derivatives and associations of the craving are repulsed. Only the relation to consciousness being disturbed, the craving itself continues to exist, to organize, to form associations, constantly gathering energy by summation through non-satisfaction and finally resulting in extreme expressions and outbursts of appalling form. Nor does repression exclude from consciousness all the derivatives of the originally repressed craving. It works in a highly individual manner and each descendant meets with its own particular fate. A shade more or less of disguise decides the reception or rejection of the entire association. Indeed the goals striven for by man, *i.e.*, *ideals*, spring from the very same perceptions and experiences as the despised elements. The original representation of the craving may even be split into two parts, illustrated in the fetish, where one part is repressed and the other, just because of its essential connection with the censored part, is admitted to

consciousness as an ideal. Or disguise may take place through modification of the pleasure-pain qualities; that which otherwise would produce pain may in certain instances become pleasure and when such a mechanism is set into play the repressive force against the prohibited craving is withdrawn. Thus far this mechanism has only been followed in reference to wit.

Furthermore, repression is a mobile process, a constant force being exercised in the direction of consciousness, which must be resisted by a force of like constancy in the opposite direction. The emerging of repressed content in dreams where the opposite pressure is relaxed is an obvious example of this mobility.

In studying repression it is necessary to ascertain not only what has become of psychic representation but also of the adhering energy springing from the prohibited craving. This quantitative emotive force may be entirely repressed so that no traces of it remain; it may be revealed in qualitatively colored affects; or it may be transformed into anxiety.

Concerning the mechanism of the process of repression, several questions arise. If observation is confined to the results in the ideational part of the representation of the repressed craving, it is found that, as a rule, the repression gives rise to a substitution. What is the mechanism of these substitutions, or are there different sorts of mechanisms? Repression also causes symptoms. Now does the process of substitution and that of symptom formation coincide and, if so, does the mechanism of the latter coincide with that of the repression? The fact is that there appears to be a wide divergence in these processes and it does not seem to be the repression itself which causes the formation of the substitute symptoms, but the return of the repressed content. Even with the present limited knowledge of the relation of the conscious to the unconscious, it may be definitely stated that (1) the mechanism of repression does not coincide exactly with the mechanism of substitution, (2) that there are very different forms of substitution, and (3) that to all forms of repression mechanism, however, one feature is common, namely, the reduction of the energy of the repressed content (or libido, if the censored impulse is sexual in nature).

The original purpose of the repression being to avoid displeasure, it may be said to be unsuccessful if it does not succeed in preventing painful anxiety even though the entire ideational representation has been excluded from consciousness.

In illustration of various repression mechanisms, examples are given from the three most familiar forms of neuroses. In anxiety hysteria the well-analyzed example of zoöphobia is taken. The prohibited tendency underlying the repression is the libidinous attitude toward the father. The real object is effectually excluded from consciousness. The substitute is an animal which by way of displacement has reinstated itself as

the ideal element in consciousness. The quantitative emotive element has not disappeared but has been transformed into anxiety, resulting in fear of the wolf in place of fear of a sexual approach from the father. Such a repression as that in zoöphobia may be regarded as unsuccessful, and, therefore, the neurosis takes a progressive course resulting in a constant flight—an endless series of avoidances in the attempt to prevent the onset of anxiety.

A second example illustrating another mechanism is the true conversion hysteria, in which the affective element entirely disappears with the result that the patient shows toward his symptoms that which Charcot calls "*la belle indifférence des hystériques*." Sometimes the repression is not complete and though the content of the idea is excluded from consciousness, there remains as substitute and at the same time as symptoms, somatic innervation, either of sensory or motor nature, and, if of the latter, either in the form of excitement or of retardation. From one point of view, the repression in this form of hysteria may also be regarded as unsuccessful, as it only takes place by means of abundant substitutions, but as the affect is definitely excluded, the real object of the repression may be said in one sense to be attained.

Compulsion neurosis is cited as a third example of repression. In this form of neurosis, built on regression, sadistic impulses toward the love-object replace tender ones. It is against the sadistic tendencies that the repression is aimed and the effect in a first phase is wholly successful; the ideational element is repulsed and the affect is made to disappear. As substitute, there is an alteration of the ego—in the form of extreme conscientiousness and punctiliousness which can scarcely be called a symptom. The mechanism of repression has here, as elsewhere, resulted in a reduction of libido, but in doing so has produced a reaction in the form of a reinforcement of the opposite. So that here the substitution has the same mechanism as the repression and essentially coincides with it, while from the symptom forming process it is separated both in time and in kind. Ambivalence which has permitted the repression by means of a reaction formation renders possible the return of the repulsed content and repressed affect under the guise of social anxiety, conscientious anxiety, self-censure, and is, therefore, unsuccessful, leading to the endless, fruitless repressive striving of the compulsion neurosis not unlike the phobias of anxiety hysteria.

These examples are offered to illustrate the extensive research which is still necessary before there can be any hope of comprehending the intricate interdependence existing between the processes of repression and the formation of neurotic symptoms.

2. *Is incendiarism an archaic attempt at sublimation?*—In this article Freud's interpretation of incendiarism is defended against the attacks of Dr. Hans Schmid in the "*Psychologischen Abhandlungen*." Dr. Schmid,

who subscribes to Jung's views, studied 159 cases of incendiarism, 52 personally. For some of these cases he finds that the interpretation given by Stekel, following Freud, namely, that incendiarism is a symbolic substitute for a repressed sexual wish, apparently covers the situation, but only apparently, for more careful analysis reveals that this assumption of a causal factor falling in the life of the individual is too simple, and Schmid claims that incendiarism is better explained by Jung's theory of the libido, which includes prospective tendencies and gives to such acts a significance in racial development.

Pfister responds that there is no essential difference between the more descriptive standpoint of Freud and the genetic standpoint of Jung, and that the latter has merely explicitly traced the links of the same causal chain a little farther—beyond the individual life into the phylogenetic regions. He quotes Freud as stating that people become ill when, because of external obstacles or lack of power of adjustment, satisfaction of erotic craving is denied; and as enumerating the causes of disease as four: impotence, developmental inferiority, inner alterations for the purpose of adaptation to reality, and repression of the libido without external or intellectual internal changes. He criticizes Schmid for declaring that the libido of the incendiary is dammed back because the proper outflow is impossible by reason of nonadaptation to a new condition, thus reducing Freud's four possibilities to a single one. Pfister further fails to see how "sluggishness" (term used by Jung in his American lectures), that is, a resistance to adjustment, a renunciation or passiveness, can become an activating factor or motive.

"Great interest," said Pfister, "attaches to the question why incendiarism is selected as a form of expression for a sudden tension of the libido." Schmid in explanation refers to the well-known erotic symbolism of fire, assuming with Jung that, in the past history of human development, the production of fire was a form of sublimation, and at the culminating point of his work declares: "I am led to assume incendiarism as an unsuccessful attempt at sublimation, which, being archaic, is conditioned by a regression."

Pfister finds Jung's hypothesis concerning the sexual origin of fire unsustained, and states that from the same arguments we might consider plowing to be a disguised sexual act, and that future generations following the same line of reasoning might regard smoking a pipe or playing the violin and other performances which have been adopted as symbols in the sexual jargon, as acts really sexual in origin.

"Even if it be conceded," he adds, "that the production of fire is a form of sublimation (for it is at least a performance showing advanced civilization), the crime of incendiarism is obviously not essentially of the same origin. It is a matter of indifference to the incendiary where he gets the fire for his crime, whether he finds it already burning somewhere

or whether he himself strikes the match, and this latter act can nowadays scarcely be considered to involve any very great cultural element; it certainly has nothing in common with the ancient manner of creating fire by rubbing substances together, in which Jung sees a quasi-onanistic activity. The whole interest of the incendiary is directed to the criminal proceedings and to the results connected therewith, and it is not possible to find any element of sublimation in this attitude."

In his conclusion Schmid inconsequently concedes that fire may be a symbol of insurrection, saying: "It seems as though in a deep-lying stratum of our psyche fire is a symbol of revolt against authority." Pfister asks: "Is there not obviously a tension of the libido in criminal insurrection against authority, and does not rage itself give rise to sexual excitement, and must we then regard not only erotic but also revolutionary incendiarism as an archaic attempt at sublimation?"

Pfister finds that our knowledge of incendiarism has been little advanced by Schmid's work, that Schmid misrepresents Freud in making citations out of connection with the context; misquotes him in making him assert that repression arises only from a conflict between craving for sexual satisfaction and the possibilities of such satisfaction; and misunderstands him in assuming that the repressed wish is one for simple gratification, while Freud means something entirely different—not a superficial conflict between sexual desires and social values, but one between a deep-lying incest wish representing a past evolutionary value and the present developmental conditions. As consequence of missing the essential factors involved, Schmid, in Pfister's opinion, has failed to do justice to either Freud or Jung.

(Vol. III, No. 4, 1915)

1. *The Unconscious*. SIGMUND FREUD.
2. *On the Psychology of Alcoholic Occupation Delirium*. DR. VIKTOR TAUSK, Vienna.

1. *The Unconscious*.—(See Abstract of Vol. III, No. 5.)

2. *On the Psychology of Alcoholic Occupation Delirium*.—The author shows the advantages of the psychoanalytic approach to the study of occupation delirium. All the knowledge possessed by the clinician throws absolutely no light on the various forms of mental disturbance of toxic origin, because of the impossibility of correlating the chemical conditions in the central nervous system with specific mental manifestations. Psychoanalysis, however, recognizes in the alcoholic psychoses, as well as in other psychoses of toxic origin, elements which in other mental disturbances have been traced back to their connection with the early mental history of the person or to native tendencies in his disposition, and it

seems very natural to study toxic psychoses from the point of view of their relation to those psychological conditions already known. Of the alcoholic psychoses there are two principal forms, namely, hallucinosis in all sense spheres and the characteristic occupation delirium. From a psychoanalytic point of view a lesion in the inhibitory apparatus furnishes an explanation of many features of toxic insanities. The conditions resulting from inhibitions of this nature are apparent even in ordinary alcoholic intoxications (*in vino veritas*). If as result of the lesion in the inhibitory apparatus affects are mobilized which, because a part of the higher functions of the personality remains intact, cannot or may not find their specific outlet, the affect, constantly endeavoring to make the leap into activity, is changed into anxiety.

The activity of the hallucinatory mechanism is explicable as a regression in the line from idea to perception.

While all this does not explain the occupation delirium, an analogy therefor was discovered by the author in a form of dream with which he became acquainted, the occupation dream, the homosexual origin of which he was able to trace as well as its connection with impotency. The main characteristic of the occupation dream, however, is the anxiety which the dreamer has of not being able to finish his task. The person suffering from alcoholic delirium, on the contrary, shows the pottering euphoria of a man of trivial interests, and, in his delirium, goes about his work with the greatest good humor. Not until a case of abortive alcoholic delirium came to the author's attention was he able to trace the essential relationship between the dream and the delirium. This was the case of a young woman whose attention could be turned to the observation of herself in the very midst of her delirium. From her history it was learned that her life with her husband was unhappy and that as result she had become addicted to alcohol. In her delirium the patient imagined herself engaged in piling laundry in heaps. From time to time she would push the heaps back, and at this moment she became visibly agitated and hurried. Of this part of the delirium the patient said that she saw great heaps of laundry before her which, it seemed, she herself had ironed and must pile up. At first the work went on very well, but for some reason the laundry never grew less, hence her anxious helplessness before the resistance of the laundry piles.

Very generally it is found that in alcoholics the delirium of occupation takes place in the following manner: The patient begins his task in good humor, but soon the work takes the form of an interminable task or of one beyond the patient's strength. Before the delirium reaches the degree of anxiety which in the dream wakens the dreamer, the occupation, in the delirium, changes or the patient begins his work over again. Thus the author finds justification for the view that occupation dreams and occupation deliria, not only in alcoholics, but of every origin, have the same mechanism.

The following facts are evident: Analysis of the dreams shows that they arise from the fear of impotence. The latent thought which in the dream gave rise to changes of occupation corresponds to the resistance which in waking hours prevents the dreamer from enjoying sexual intercourse. Further, dreams of this character seem a direct reaction to the lack of sexual satisfaction—phenomena of abstinence.

Attention to the psychic details of the sexual life of both alcoholic patients and those subject to occupation dreams reveal a homosexual fixation of the libido. Analysis of the temptations which lead otherwise very well conducted persons to the abuse of alcohol shows that drinking may sometimes be due to disturbances of heterosexual relations arising from external conditions, as, for example, disappointment in the wife, loss of a sweetheart, loss of sexual power in the wife, physiological impotence with increasing age, etc.

Evidence of the homosexual origin of addiction to alcohol is the fact that it is nearly always partaken of in the company of companions of the same sex. Men are the only guests at the drinking resort sought by the husband; the wife drinks with her female neighbors. Further evidence is the fact that alcoholic hallucinosis and delirium tremens may terminate in paranoia, the latter being of known homosexual origin. The guest table at the drinking resort constitutes a form of sublimation, the paranoia is the pathological symptomatic elaboration—both from the same disturbance. An important observation for the understanding of this problem is that patients suffering from alcoholic psychoses never masturbate, a practice frequent in other psychoses, from which it may be inferred that the alcoholic patients do not regress to the autoerotic level; the libido, so far as it is set into activity, remains an object libido.

Briefly, the way to concrete homosexuality is barred for the alcoholic and he does not revert to autoeroticism. The occupation delirium of these patients, whose libido is increased by the resistances, can be nothing other than a coitus wish delirium which, in analogy with the occupation dream, takes the form of impotence anxiety.

(Vol. III, No. 5, 1915)

1. The Unconscious (concluded). SIGMUND FREUD.
2. Analysis of Similes. DR. S. FERENCZI.
3. The Erotic Significance of Spiritualistic Personifications. HANS FREIMARK.

1. *The Unconscious* (concluded).—Both in normal and abnormal persons the data of consciousness is to the highest degree fragmentary; psychic acts take place which can only be explained by supposing other acts of which, in consciousness itself, there is no evidence. When by certain influences exercised on a supposed unconscious we bring about in consciousness certain results definitely aimed at, the existence of the unconscious is incontestably proved. Many of the latent elements of the psyche can be transformed into conscious processes or be replaced by the latter; they can be described by the categories which are applied to the conscious psyche, such as ideas, decisions, etc., and indeed of many of them we are forced to admit that they differ from conscious processes solely in the fact that we are unaware of them. We may gain an idea of our own unconscious in the same way as we gain an idea of the existence of consciousness of other creatures—by inference. Each one of us may say: "All those acts and expressions which I notice in myself and which I am unable to connect with the rest of my psychic life I may judge as though they belonged to another person and could receive illumination from the psychic life of that person." In this way we are enabled to interpret those acts which we refused to recognize as belonging to our psyche. This process of forming judgments notwithstanding the resistances of our own personality leads to the discovery of a second consciousness, rather than to that of an unconscious. The psychoanalytic assumption of a second soul seems thus, on the one hand, an extension of the primitive animism which finds everywhere a reflection of our own consciousness; but, on the other, an application of the principle of "correction" which Kant found necessary for the proper estimation of sense perceptions. Kant warned us not to overlook the fact that our perceptions are all subjectively conditioned, and that they should not be thought to reveal the thing-in-itself, which would be to confound phenomenon with noumenon. In the same way psychoanalysis admonishes us not to mistake the conscious aspect as a revelation of the real nature of the unconscious. The psychic, like the physical world, may not be at all as it is perceived by us. We may find satisfaction, however, in the experience that the inner object is more accessible to us than is that of the external world.

Though the characteristic of being unconscious is the quality of certain psychic processes, it is by no means their only characteristic. Psychic acts of very different sorts have this one quality in common—uncon-

scious repressed elements that are merely latent and differ in no other way from conscious processes, and other elements which, if they should become conscious, would stand in most striking contrast with the conscious elements. And thus it comes that the words conscious and unconscious must sometimes be used in a merely descriptive manner to denote a condition of the element and at other times to designate an element as an integral part of a system. It is to the latter aspect that the author mainly directs attention in this article.

Studying the organization of the systems to which certain psychic elements belong and the typical characteristics of these elements, the author states that in general, in becoming conscious, the psychic elements pass through two phases. Between the two phases is a deciding process, the censor, which determines whether a psychic element is fitted for admission to consciousness. Having passed this censor, the element remains in the foreconscious until circumstances secure its entrance into consciousness proper. If it should be found that there is a second censor between the foreconscious and consciousness, we should have three phases for the psychic element and psychoanalysis would have advanced still further in the direction of a dynamic explanation of mental life to take the place of a mere description of it.

Discussing the unconscious from the point of view of localization, the author states that anatomical connections, though obviously existing in a general way, must be disregarded because of the difficulties presented by a psychophysical parallelism. The psychic elements may be regarded as following their own necessities, and then two possibilities in regard to their relative localization present themselves: (1) That in passing from the unconscious to the foreconscious or to consciousness a new impression may be formed with the preservation of the first one; or (2) the transition may consist in a transformation or alteration of condition. The first appears the cruder, but at the same time the more adaptable concept; the second the more probable, but less plastic. In the present state of knowledge it is impossible to decide the question definitely.

In regard to the content of the different systems, the author states that ideas may exist either in the conscious or the unconscious; that instincts are never conscious, and that it belongs to the essential nature of emotions to be conscious. In cases where the nature of an emotion is not at first recognized, it is, upon recognition of that nature, spoken of as having previously been unconscious—from a negligent use of terms, however; for it is not the feeling which is unconscious, but its idea, which has been separated from it and repressed. One of three fates may overtake an emotion: It may continue to exist as such; it may be transformed wholly or in part into a qualitatively different affect (especially into anxiety); or it may be suppressed, that is, its development may be prevented. According to this view the repression really prevents the

instinctive craving from being transformed into mental expression—a discovery of special interest, for it shows that consciousness normally dominates the emotional as well as the motor system. If the conscious system be assumed to preside over emotional activity, this would explain the special rôle of the substitute idea in the neuroses. The development of the affect may proceed directly from the unconscious, and then a form of anxiety is the result, or it may attach itself to a substitute idea in the conscious system, and then the emotion is not only set into activity by this idea, but its qualitative character is determined thereby.

The repression takes place on the boundary between the unconscious and the foreconscious, and consists in a withdrawal of the foreconscious energy with preservation of the unconscious energy—an assumption which seems confirmatory of the view that the process does not consist in a topographic change but in a functional modification of the condition of the element. Now the mere thrusting back of an element still possessed of energy to return to consciousness would not insure its continued exclusion. To bring this about an opposing energy is brought into effect in the form of a substitute.

The characteristics which distinguish the unconscious elements (the original instincts, trends, or tendencies) from other psychic elements are: Mobility of energy in the form of displacement or condensation (the primary processes), absolute indestructibility, absence of time relations, domination by the pleasure-pain principle instead of by the principle of reality.

Repression is far from being the only form of intercourse between the conscious and unconscious systems. One striking example of their coöperation is phantasy. Here formations so highly organized that they seem to belong to consciousness hover on its very threshold. They are wholly unfit for admission into the conscious system, however, and under normal conditions are thrust back into the unconscious the moment they receive any accession of energy. It appears as though they pass the censor between the unconscious and the foreconscious only to meet with a second censor between this latter and consciousness, suggesting the existence of three psychic systems.

How far the unconscious can be influenced by consciousness has not as yet been determined. Upon the possibility that another person can influence consciousness and thus reach the unconscious the psychoanalytic treatment is based. It may, however, be assumed that the spontaneous influencing of the unconscious from consciousness would be a long and difficult process, if it were possible at all.

The transference neuroses do not furnish very abundant nor very definite information concerning the unconscious. It is the narcissistic disturbances which have given us the best data concerning it. Since 1908 the analysis of dementia precox (Kraepelin) or schizophrenia (Bleuler) has shown that this disease form is characterized by a peculiar

failure of the object of interest; the libido is first turned to phantasy creations and finally becomes introverted; no new object is sought and the ego reverts to a primitive objectless condition. A further characteristic of this disease is the peculiar speech disturbance—words are distorted or used in bizarre ways, and are joined together in such manner as often to render the speech of these patients unintelligible. From the study of numerous instances the author comes to the conclusion that the words are subjected to changes analogous to those which in dreams the concrete images of the things undergo—that is, there is condensation and displacement. It would seem as though the verbal idea of the object is present though there is no trace of the object itself. Attention is thus attracted to the verbal image in contradistinction to those impressions which constitute the image of the object as furnishing a clue to an important difference between the conscious and unconscious content; it is the concrete image of the thing which exists in the unconscious, while in consciousness the image of the thing exists plus the verbal image.

The formal law which obtains in the transference neuroses, namely, that repression is a process which takes place on the boundary between the unconscious and consciousness, cannot be applied to schizophrenia without modification. It is apparent to the most casual observer that in this latter disorder the flight from reality is much more fundamental and profound. The anomaly that the verbal image, obviously belonging to the highest and most fragile psychic formations, should be intact amidst the destruction of other more hardy elements is accounted for by the author upon the supposition that the verbal image here represents a first stage of recovery. Our psychic activity moves in two opposite directions—either from the unconscious toward consciousness or vice versa. Despite all repression, this second path must remain open and is accessible to efforts to regain the object. In ordinary abstract thinking there is danger of neglecting the relation of the word to the unconscious idea, and in thus dispensing with the object, abstract thinking, according to the author, presents a resemblance to the thought processes of schizophrenics.

2. *Analysis of Similes.*—The author calls attention to the tendency in nervous patients to express their thoughts and observations in similes or metaphors, some of which are apt and even witty. He describes the psychic mechanism of these figures of speech as follows: When one sets about making a simile attention is directed solely to the resemblances and similarities, and it becomes a matter of indifference in what object that resemblance is found. It turns out, however, that this "indifferent" material nearly always originates in the repressed unconscious. As is the case with the content of the dream, the similes are found to be constructed sometimes from mnemonic traces belonging to the early life

of the patient, sometimes from symbolic expressions for unconscious tendencies. The concentration of attention upon the element of resemblance has as result a modification of the vigilance of the censor similar to that in the dream formation. What was previously repressed may find its way to consciousness, though perhaps in a disguised, symbolic form. The neutral attitude toward the material from which the simile is formed may be compared to the indifferent attitude which permits free associations to reveal the unconscious content. Other examples of the same mechanism are the absent-minded professor's errors, which betray his unconscious thought because his attention is fixed elsewhere, or symptomatic acts which become more abundant the more the attention is distracted from them. Hypnosis also furnishes an example of the reciprocal relation between concentration of attention and the vigilance of the censor. Silberer has referred to crystal gazing where the attention is fixed on an optical point, in this same connection. Cursing with the use of obscene words illustrates the same mechanism. Attention is centered upon the object of hate and on giving the passion vigorous expression—in what words is a matter of indifference. The deeply repressed anal eroticism of the Oedipus wish of the angry person finds frank expression in the unguarded moment. Pathological examples also furnish illustrations; the manic in his flight of ideas gives expression to the repressed content; paraphrenics whose state is characterized by indifference to the external world permit their unconscious to pour forth all those secrets which are carefully guarded by neurotics. Psycho-analytic treatment consists in bringing about a certain indifference of attitude in which the unconscious comes to expression.

From these facts it may be inferred that where there is concentration of attention a certain amount of the energy which was otherwise made use of by the censor in holding back the repressed content of the unconscious is consumed in the effort of concentration. This vicarious performance becomes more comprehensible when it is remembered that every sort of concentration of attention is a kind of censoring. The author considers his views on this mechanism only an extension of Freud's theory of wit as a source of aesthetic pleasure. The pleasure in finding resemblances may be compared to the "fore-pleasure" of wit. The author also notes a narcissistic element in the delight in finding resemblances. That which already belongs to the cherished experience of the ego is preferred and a defense is set up against anything new, hence resemblances to the old are constantly sought in the new objects as they present themselves.

3. *The Erotic Significance of Spiritualistic Personifications.*—Study of clairvoyancy clearly reveals the erotic origin of the manifestations. Following the principle that every thought tends to assume a form (James), the medium who is unable to give her thoughts form through

art embodies them in dream figures. The conduct of mediums in their trances is described to show its visible resemblance to erotic excitement. In their essential nature the physical and intellectual manifestations are identical, only differing in the form of expression given them. In confirmation the evidently sexual nature of the manifestations in Mesmer's experiments is cited. The view that the instinct of reproduction, *i.e.*, the instinct to create tends to psychic creation if its physical development be hindered, cannot be given too much emphasis, the author avers, and it may be remarked that the talent of female artists is found to develop after some resistance, internal or external, to the expression of the maternal instinct had been encountered. Artistic activity springs from the same source as that of the artist, but in the artist it finds expression at a higher level. For both direction and concentration of energy are important. The medium is able to divert the energy which would otherwise pass into the organs of the body, into the psyche. This form of creation exercises a very great influence on the destiny of mankind, and to a certain extent each individual is dependent on a similar but less marked development of his own psychic aspirations which become symbolic in some form or other. A striking characteristic of mediums is their wish to belong to a higher sphere of life than that in which their lot is cast. Their controlling spirits bear celebrated names, or appear surrounded by glory; they are Egyptian or Indian royalties; even deity itself approaches them. The medium only represents those aspirations common to all mankind in an exaggerated manner.

In this connection the author refers to the conception of Paracelsus, namely, that the world creates us and that we project into the world elements of our own, those treasures of hopes, beliefs, and wishes upon which the heart hangs. The scientist should not overlook the deep shadows from which these faint gleams of light stream forth. His endeavor should be to free man from the arbitrary vacillations of the unconscious, from a subjection to individual dreams, and elevate him to a realization of the general trend of life revealed in prospective tendencies.

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ABSTRACTED BY SMITH ELY JELLIFFE

(Vol. 1, 1920, No. 3)

1. Reaction to Personal Names. C. P. OBERNDORF.
2. Reversal of Libido-sign in Delusions of Persecution. A. STÄRCKE.
3. On the Origin of the Feeling of Persecution. J. H. W. v. OPHUIJSEN.
4. Case of War Shock Resulting from Sex-inversion. C. W. S. DAVIES-JONES.
5. Dreams on Symbolism of Water and Fire. H. FLOURNOY.
6. A Linguistic Factor in English Characterology. E. JONES.
7. The Wish to Be a Man. HANNS SACHS.
8. Care Needed in Drawing Conclusions. DOUGLAS BRYAN.
9. A Revived Sensation—Memory. BARBARA LOW.
10. A Substitutive Memory. E. JONES.
11. Collective Reviews: Book Reviews—Notes—Reports of Psycho-analytic Associations.

1. *Personal Name Reactions*.—Oberndorf has already published in THE PSYCHOANALYTIC REVIEW, Vol. V, No. 1, p. 47, an interesting study to show how unpleasant emotional reactions to personal names may result from an unconscious feeling on the part of the individual bearing that name that it in some way revealed an inherent weakness in personality which the individual wished to conceal. It was also pointed out in the same study that such individuals, through the alteration of their names, secured an unconscious outlet for the desire to rectify these deficiencies which they had in some way come to identify with their names. He reviewed some of the ancient theories regarding the influence of names on character, showing how purely fictitious many of such hypotheses were.

In the present study he discusses several new motivations concerning names. One patient clung to her maiden name, Frank, as an unconscious reminder to overcome an ambivalent inner weakness to be deceitful; another changed Nellie to Nelye. Nellie was unconsciously associated with inferior sexuality. Hence she tried unconsciously to sidestep her original name. An artist, Thomas, originally changed his surname because it exposed him to ridicule. Behind this rationalization analysis revealed that he had unconscious associations with masturbation behind the word Thomas. This he sought to avoid.

2. *Reversal of Libido-sign*.—As is well known, the love object, in persecutory projections, becomes the persecutor. More or less disguised, it is usually not difficult to trace the true situation. The return of the repressed libido in an ambivalent form constitutes the content of the

delusion. What brings this ambivalent libido into action the author tries to discuss. He finds that the content of the delusion is frequently anal persecution, to the description of which it is often difficult to get the patient to admit. One mixed manic type was saying "they turned her the wrong way round." Pressing led to "they have taken me through the little door; people go through the big door, though. People stay with their own husbands and at the big door. People don't go through the little door with neck-twisters. (What do you mean by the little door?)" "The back door." Here the patient hit herself on the buttocks. "No real husband does this with his wife. People don't let themselves be turned the wrong way." Another patient collected corks. He had several periods of manic excitement, one depression, and had systematized persecutory resting periods. [See Specht's discussion in descriptive psychiatry relative to this clinical phase. Abst.] The purpose of the corks was to protect him "against it." "He could shut up the opening."

These anal acts, conceived of with lust and violence, seem to be the core of the delusional projection. Relief may come after speaking freely, but transference is quite problematical. The unconscious identification of the loved object with the feces is a specific factor in the paranoid ambivalent situation. The "feces" is the original persecutor. It commits anal acts of violence; also pleasurable. Overdetermination follows through the nursery clientele and dirtiness with displeasure and cleanliness with pleasure resymbolize into hatred and love automatically. Later memory effects tend to fecal identification: (1) Child's own body; (2) those in charge of it. The narcissistic components of the anal eroticism then will be modified on the basis of blame or praise. Negative narcissism finds its application pathologically in delusions of inferiority. Freud has assumed that delusions of grandeur come from sublimated homosexuality through regression to narcissism. The author would integrate the anal erotic component in this; so that his formula would read: Part of the sublimated homosexuality regresses to anal-erotism. In so far as the latter is positive it is used for reconstruction in the shape of delusions of grandeur, and in so far as it is negative it is diverted by being projected as a delusion of persecution.

3. *Feeling of Persecution.*—The author finds many analogues of delusions of persecution in his work. He takes up the origin of the feeling of being persecuted. In mitigated forms it is present in all of his psychoneurotic patients. Thus in neurotic ideas of reference: fear of being attacked from behind; not bear people walking behind him; dreams of persecution. The author believes these all traceable back to the anal erotic complex. He relates some instances: One patient attached great importance to what people said about him. They might sling mud at him. A dream contained an experience of something thrown at him (dung?) and a homosexual attack. He was a hypochondriacal

type. Another patient claimed people were nothing to him. He could get along well without anybody. He was left much alone, but his sense of importance carried him over. He had a dream of shooting some dogs who became too friendly in their attentions.

The analysis came down upon the scybalae which were the original oppressors (see previous abstract). The anal erotic component was evident. Being assaulted (persecuted) may be a projection of the anal erotic sensations. The persecutor gets to be the personification of the scybalum. The author thinks psychiatrists can show whether these ideas are so. He evidently has not kept up with the American psychoanalytic and psychiatric literature, notably: White, *Mental Mechanisms*; Jelliffe, *Technique of Psychoanalysis*; Kempf, *Autonomic System and Personality*; also Kempf's excellent psychiatric material, *Jl. Nerv. and Mental Disease*, *Jl. Abnormal Psychology*, and his recent *Psychopathology*.

4. *War Neurosis and Sex Inversion*.—A partial analysis of a war neurosis in a young artistic individual of twenty-six brought out the fact that the most important feature in the genesis of the condition was a markedly repressed latent homosexual component. This was related to a very severe sexual trauma when he was fifteen or sixteen, a woman guest at his mother's home having forcibly committed "cunnilingus" (?) with him. This caused him to hate women and look for ideal friendships with men. The war neurosis symptoms cleared up, but the inversion was not analyzed.

[In the reviewer's experience with sexual inversion in the male practically every one has been seduced by older women, usually by fellatio. Thus far no such instance has been encountered with the female invert.]

5. *Symbolisms of Fire and Water*.—Flournoy gives a brief summary of an analysis of a married woman of forty-five who suffered from a complete urinary retention for a week following a loss of her purse, for which her husband reproached her. She required catheterization; the condition persisting, came for psychotherapeutic treatment. She dreamed *the river Rhone was dry*. Freud has shown the relation to children and fertility in water dreams. She had taken great precautions against impregnation by her second husband. In her dream she goes on to say that *her husband could not catch any fish*. Her desire to get away from him. After the third sitting the retention ceased, but the author does not give the analysis. He then gives a résumé of eight dreams of an impotent medical student, afraid to go near women. The analyses are only inferential and not the result of associational processes, but are given for what they are worth.

6. *Language and English Character*.—In this short note Jones deals with English propriety, with its decadent prudishness and other manifestations of what McDougall might name the deficiency in the self

regarding instinct. Psychoanalytically it may be a reaction-formation, probably of repressed exhibitionism. That it may also have a root in certain linguistic developments is the theme of the present short note. In so far as English is a mixture of a more primitive emotional component and a possible series of less vigorous synonyms, English fastidiousness has grown more marked by capacity for usual Latin refinements or original bold terms. Guts is obscene, intestines is refined, etc. Thus the old adventurer William some thousand years ago is to be blamed for part of this character trait of the English.

7. *The Wish to Be a Man*.—Sachs contributes a short note on an analysis of a woman who consulted him for her mild symptoms of uncertainty and inability to carry out her plans as well as she would like. She was not very sick. Analysis then uncovered a neurotic symptom belonging to her puberty period (fourteen), which consisted in an obsessional idea that people could see her genitals as she walked about. This had been successfully repressed. Free associations then led to an earlier twelve-year-old experience of rough boy and girl games with her cousins with much sexual contact. The fear she had lost her virginity at this time caused reproaches and great depression. Later she developed a horror for all close contacts with anyone. After three months of analysis she could tell her dreams, but her associations were very meager, but she did recall some phantasies of relations with Christ when she was about fifteen, similar to those she had with her boy cousin.

Masturbation soon followed and was remembered. This she had commenced after separation from the sex games with the cousins; menstruation at fourteen was interpreted as a punishment for this. Still, why this terror, since she had confessed the whole cousin thing to the mother. Then followed a vague and then clearer presentation of a twenty-four-five year old situation with a remembered sex act word indigenous to her country of birth which she had left at ten. Its meaning was not known. Also some guilty sense of a sex action and the idea that she had been deprived of her organ; it did not grow like her cousin's because of this earlier sin, and possibly from an earlier onanistic conflict, since she had a specially cruel attitude towards a well-disposed and kind nurse maid. Then, in wondering about biting one's hand, the association came of the belief that her penis had been bitten off. The mythological associations Sachs brings out. The earliest remembrance of her childhood still is a cover memory. Biting her hand was the active for the passive being bitten. It served to get relief for repressed tendencies; she hurt her own hand as satisfaction and punishment. Her envy regarding men and her inferiority feeling with desire to be a man stand revealed in the light of her infantile phantasies.

8. *Drawing Conclusions*.—This partial analysis of a woman touches on a small point of where too recondite an inference for a symptomatic act was unjustified.

9. *Revived Sensory Memory*.—Also a short note on the analysis of a phobia of killing people in a woman of thirty-five, and in which the title of a book in the doctor's room provided a stimulus for the uncovering of a memory of four or five year old experience like a birth phantasy. The title of the book was "Look—We Have Come Through." It had cubist designs on the cover which reminded her vaguely of some rhythmic movements which had some sexual connotation for her.

10. *Substitutive Memory*.—A patient trying to remember "sepia" associates it with "bastard" and "Lebanon." The latter only is followed out. Sepia was a brown sticky stuff in his sister's paint box. Lebanon followed through cedars; cedar oil; oil immersion; microscope; semen; fear of impregnating a girl; recurrent masturbation led to brown fluid emissions, etc. Jones finally equates sepia as leading to Lebanon by way of sepia—semen—cedar.

11. A series of Collective Reviews now follow. These are translations of a series published in Vol. III, Beihefte d. Internat. Zeitsch. f. a. Psychoanalyse. They are all of great importance to the students of psychoanalysis. We can here list them: (1) Hitschmann, Theory of Instinct and Sexuality; (2) Abraham, K., Special Pathology and Therapy of the Neuroses and Psychoses; (3) Ophuijsen, Psychoanalytic Therapy; (4) Ferenczi, General Theory of the Neuroses; (5) Hug-Hellmuth, Child Psychology and Education.

12. The Report of the Sixth Psychoanalytic Congress at The Hague, September, 1920, is given, with short abstracts of the papers: Abraham, Female Castration Complex; Deutsch, Psychology of Suspicion; Stürcke, Castration Complex; Hattenberg, Transference and Instinct; Flügel, Biology and Sexual Repression; Sachs, Day Dreams; Reik, Strange God; Roheim, Australian Totemism; Simmel, Psychoanalysis of Gambler; Freud, Theory of Dreams; Ferenczi, Active Therapy; Sokolinska, Psychoanalytic Theory of Neuroses; Groddeck, Psychoanalysis and Organic Disease; Binswanger, Psychoanalysis and Psychiatry; Stürcke, Neuroses and Psychoses; Pfister, Psychoanalysis and Law; Spielrein, Speech Origin; Stegman, Form and Content; Hug-Hellmuth, Children Analysis.

IMAGO

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ABSTRACTED BY LOUISE BRINK
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1. Some Types of Character from the Psychoanalytic Work. SIGM. FREUD.
2. A Poet and His Father. Contribution to the Psychology of Religious Conversion and Telepathic Phenomena. DR. EDUARD HITSCHMANN.
3. The Home-coming of the Soul. HANNS SACHS.

1. *Some Types of Character from the Psychoanalytic Work.*—Freud brings before the reader some of the deeper hidden traits of character which arouse the physician's interest in the course of a psychoanalytic treatment and which act as sources of deepest resistance or which show as traits of unsuspected intensity. One comes upon persons who strive with a special motive against that passing over from the pleasure principle of childhood to the reality principle which is the goal of the psychoanalytic work. They consider themselves exceptions because of their past sufferings, of injury done them or because they are specially favored and therefore claim the privilege of not submitting to the demands of reality. Such a state of mind can be altered only by investigation into the deeper sources of the feeling. These may lie in early infantile injury in which the individual himself was innocent, perhaps in a congenital organic affliction. Freud passes on to the illustration of this situation in the character of Richard III as created by Shakespeare. Sympathy is aroused for him by a profound earnestness underlying his apparently merely frivolous choice of evil. The earnestness lies in the bitterness suggested in the thought of the injustice he has suffered at the hands of nature, which has denied him those things which would make him an object to be loved. He has an exceptional right, he claims, to do evil because evil was done him. This is an exaggerated form of a feeling common in lesser degree to all. It is manifested, Freud suggests, in a special form in the present demands of women, perhaps there based upon the deeply rooted grievance that woman was not born a man.

Another aspect of character is illustrated in some of the great conceptions of literature. There are those who, instead of becoming neurotic as one would expect because their needs are denied gratification, fall ill rather when the granting of some deeply rooted wish is in sight. Thus they prevent the longed-for fulfilment of the wish. Freud distinguishes sharply here between nonfulfilment because of external hindrance and that which arises because the ego may not permit what it has longed for. So long as the wish is only a phantasied one it is permitted, but with the possibility of realizing it a defence must be set up against it, the conflict appearing when change in outward circumstances makes the fulfilment possible.

Lady Macbeth offers such an example. She manifests at first no evidences of inner conflict but relentlessly pursues her ambitious goal. Once her wishes are attained she begins to waver. Finally, in the sleep-walking scene she has assumed the very fears for which she formerly chided her husband. She had expressed at first her willingness to sacrifice her womanliness to achieve their end; now it seems that this insulted womanliness avenges itself upon her. Freud points out the involvement of this drama in the motivation of childlessness, both in its relation to the accession of James to succeed the childless Elizabeth and in its inner content in the father-child aspect of the murders and the relation of the murders to Macbeth's own childlessness. Freud suggests a split in the motif between the two characters. Macbeth represents in the end the triumph over his former fears as he presses on toward his goal, while Lady Macbeth is driven from within to succumb to the fears which find their place for development in her.

Clearer evidence of this inability to accept a deeply desired end is found in Ibsen's *Rebecca West*. Here Freud finds the motivation for the rejection to lie plainly in the incest complex. Rebecca had intrigued to remove Rosmer's wife in order finally to succeed to her place. When this becomes possible through Rosmer's desire to marry her, even to forgive her part in his wife's death, Rebecca is compelled from within to refuse that which she had so long desired and for which she had even prepared herself by the change in her nature which association with him had brought about. The deeper reason for her refusal is brought subtly to light when it is disclosed to her that the man with whom in the past she had lived in sexual relation was in fact her father. This brings home to her inner feeling, as Freud suggests, the revelation that she has been carrying out a similar *Œdipus* situation in the home of Rosmer. Therefore the marriage cannot take place, for from the circumstances within her, in spite of outward conditions made favorable, the situation is a forbidden one.

This profound *Œdipus* conflict as the source of such inhibition before outward circumstances perhaps generally underlies a consciousness of

guilt. Freud's experience has taught him that certain crimes are committed as a means of relief for such a deeper burden of guilt. He suggests the importance of such a fact in the understanding of motives for otherwise inexplicable crimes.

2. *A Poet and His Father*.—Hitschmann examines briefly some indications that the poet's psychic activity stands in close connection with the Œdipus complex. He shows that in the life and phantasy creation of Dauthendey the overstrong personality of the father and the tender memories of a mother who died young gave a rich background for phantasy creation. This may be read most plainly from the poet's autobiographical work, written under the title "*Der Geist meines Vaters*." There is an ambivalent attitude shown. There is the need to resist the overshadowing father authority, which kept the young man for a time as only the assistant to the father in his work. One finds also, however, the marked inclination toward the father, who in one aspect satisfies the masochistic homosexual side of the son's nature. He frees himself, however, from the father in both aspects. His father was of a dominating character. His first wife had taken her own life and his older son had torn himself completely from home and shot himself under a persecutory hallucination. The poet had solved his relationship differently. His father had always been hostile to his occupation with dreams and had opposed the career of either painter or poet. In his early years, however, the son broke away to follow his own bent. Later he married, and at the time of turning to heterosexual love he turned also decidedly away from his father's religious belief. For a personal God he substituted a nature religion in which the individual is his own creator, maintains his own independence. His poetry shows the infantile conceptions of compassion for the woman, jealousy, solution of conflict through murder. He reveals also that aspect of the father complex which turns to interest in foreign lands away from one's own native land.

The poet had prophetic dreams and hallucinatory experiences relating to the father's death to which the accompanying affect also bears witness to the relation to the wish contained in these experiences. These occurred at a time when his father withheld from him more than ever the means for his support and that of his wife, so that the father's death did mean the obtaining of his inheritance and also the opportunity to return to his native city where his mother's grave was situated. Hitschmann calls attention to the fact that in real life the sons of such overmastering fathers are usually weaklings [*Schwachliche Epigonen*] or neurotics. In this poet we have an example of a man who heroically overcomes the father and makes productive the power of his infantile complexes. His unconscious received enrichment and strengthening through his experiences with the father, so that Dauthendey says of himself: "What I wished in my deepest subconsciousness always came

to pass of itself in my life." This statement Hitschmann believes also throws light upon his telepathic experiences.

3. *The Home-coming of the Soul*.—Sachs has given a brief survey of man's psychic history in such poetic form that it will not suffer abstracting. He touches upon man's first consciousness of himself after a long experience in a world of which he knew nothing as yet. But desire, yearning, coming to greater power, drove him forth to find himself, and then other objects outside the self, yet interpreted in terms of the self. It was the artist that looked beyond to lead him to other selves. It is the artist again that comes to the rescue of the soul of man to lead it back to rest in dreams when the real world has proved itself hard, unyielding, has humiliated the will to power which man assumed in his first knowledge of himself, but which turned men in destruction upon one another. A soft melancholy takes the place of the original yearning with which man looked out upon the world, as the soul reluctantly yet wearily turns from the real things of the world to the dark gate of dreams.

BOOK REVIEWS

PSYCHOANALYSIS, ITS THEORIES AND PRACTICAL APPLICATION. Third Edition. By A. A. Brill, Ph.B., M.D. Published by W. B. Saunders Company, Philadelphia, 1922. Price \$5.00 net. Pp. 468.

Dr. Brill's well-known book on psychoanalysis now appears in its third edition. New material has been added with a view to clarifying some of the special sexual phenomena, especially masturbation and homosexuality, and a new chapter on paraphrenia has been added. The book contains much of interest and value to those who are seeking information along psychoanalytic lines and is clearly and simply presented. The fact that it is in its third edition is a sufficient comment as to its popularity.

WHITE.

PSYCHO-ANALYSIS. By R. H. Hingley, B.A. Published by Dodd, Mead & Company, Inc., New York, 1922. Price \$2.25. Pp. 190.

Every book on psychoanalysis of course is necessarily presented from a little different angle, dependent upon the peculiar predilections of the author. The general material in this book, covering the matter of dreams, the unconscious, psychopathology of every-day life, is for the most part what one finds in similar books. There is a chapter, however, on psychoanalysis and education which is worth reading, and particularly the chapter on society and religion is worth while as containing rather different material from that found in the average popular exposition of the subject.

WHITE.

FUNDAMENTAL CONCEPTIONS OF PSYCHOANALYSIS. By A. A. Brill, M.D. Published by Harcourt, Brace & Company, New York, 1921. Price \$2.50. Pp. 344.

The material in this book is made up of the lectures given by the author in the Department of Pedagogics of the New York University, and for the most part has already found its way into periodical medical literature. The chapters taken consecutively give a very clear presentation of the principles of psychoanalysis. They are naturally of somewhat unequal merit. The chapter on the common forms of insanity is altogether too sketchy to be of much use, whereas the chapter on selection of vocations is very suggestive indeed. The most elaborately treated subject is the dream, to which four chapters, comprising over one hundred pages, are devoted. The book is usefully annotated in the margins for ready reference.

WHITE.

OPIATE ADDICTION, ITS HANDLING AND TREATMENT. By Edward Huntington Williams, M.D. Published by The Macmillan Company, New York, 1922. Price \$1.75. Pp. 194.

This little book is a practical setting forth of the methods of handling drug addiction. It is the work of a man who is engaged in treating patients and who gives the results of his experience. The symptoms of opium and morphine addiction and withdrawal are set forth, however, not in any great degree of fullness, most of the work being devoted to a description of various methods of treatment, particularly the rapid and the gradual methods of withdrawal, a discussion of the most desirable drugs to substitute and tide over the critical period, and of other drugs, particularly strychnine, which are used as accessories. There is a lot of practical information about the type of individual who takes opium, but there is no deep insight into the real explanation of drug addiction. The book is a useful, practical manual and contains many helpful suggestions.

WHITE.

THE PSYCHOLOGY OF MEDICINE. By T. W. Mitchell. Published by Methuen & Co., London, 1921. Price 6s net.

Psychoanalysis continues to produce books and their number is increasing. Some are good, some are bad, and some are mediocre. This one in particular is one of the few good ones. It is an admirable statement of the psychoanalytic situation, very clearly written by an author who appears to have a real comprehensive grasp of his subject. It is especially gratifying to note that he approaches the psychoanalytic theories by unfolding their historical antecedents, particularly by a very intelligent and judicial discussion of the work of the French and the theory of dissociation. His chapter on psychotherapeutics is particularly to be commended, and his comments here and there upon resistances and upon the transference indicate that he has had considerable personal experience in the practical problems of analysis. The book is clearly and simply written and is a distinct addition to the popular literature upon this subject.

WHITE.

INTRODUCTION TO THE SCIENCE OF SOCIOLOGY. By Robert E. Park and Ernest W. Burgess. Published by the University of Chicago Press, Chicago, Ill., 1921.

This is an extremely comprehensive survey of the whole field of sociology, which necessarily means that in spite of its 1040 pages only the outlines of the subject are given. It has been the authors' aim to define sociology, indicate the materials with which it has to deal, and state the problems which await further elucidation. The book is replete with references; in fact, passages of varying lengths have been borrowed outright from authorities wherever necessary for illustration.

The book discusses first the history of sociology and its place in the sciences, then human nature itself in some of its social relations and biological aspects. Then comes a chapter on groups, followed by one on isolation. The various forms of social interactions and forces are discussed, with competition and conflict, also accommodation. Assimilation has a brief chapter. There are also chapters on social control and progress and an extremely interesting one on collective behavior.

The book as a whole is very well planned and covers the field thoroughly. Its especial value is that it grounds the student firmly and indicates the directions in which further studies might advantageously be pursued.

LIND.

PSYCHOANALYSIS AND SOCIOLOGY. By Aurel Kolnai. Translated by Eden & Cedar Paul. Published by Harcourt, Brace & Company, New York, 1921. Pp. 185.

This work of Kolnai offers a very suggestive introduction to a very important subject, namely, the relationship between psychoanalysis and sociology. The author raises the issues very definitely in the following questions: "What is the nature of the parallelism between the individual and society, and within what limits does that parallelism exist? In what social movements is it most conspicuous? What is the value of analogies between individual psychoses and social psychoses? Can we from these analogies draw conclusions which would be useful for therapeutic purposes?"

These questions give an idea of the way in which the author approaches the problem. Specifically he discusses such social movements as anarchism, communism, and bolshevism, and as a result of his analysis he concludes that they are all regressive in character. Anarchism, particularly, is doomed to failure, even as a regressive movement. It is founded, in his belief, upon the desire to kill the father, but unlike the movement which has actually taken place among primitive peoples to this end as set forth by Freud in his "Totem and Taboo," it is not replaced after the fact is accomplished by a reconstitution of the father ideal. It is therefore totally destructive and is doomed in its very nature to failure. Communism he believes also to be a regressive movement, but from a higher level. The effort here is to get back to the mother, but there is no corresponding destruction of the father ideal.

The book as a whole is very suggestive, but unfortunately the style is exceedingly difficult of comprehension. Whether this fault exists in the original or is a result of the translation the reviewer is unable to express an opinion. Certainly the general tendency to apply the results which have been obtained in the newer psychology to the elucidation of sociological problems is a worth while endeavor and ought easily to lead

to deeper insight into social situations that might at least be expected to forestall some of the grosser errors that are apt to be made in dealing with them.

WHITE.

HOW TO PSYCHO-ANALYZE YOURSELF. By Joseph Ralph, Long Beach, Cal. Published by the Author, 1921.

Mr. Ralph, a nonmedical psychoanalyst, has attempted the difficult task of making psychoanalysis accessible to the ordinary layman, and in many parts of his book has succeeded well. He writes in an easy, conversational style, and throughout avoids the use of all technical terms. He has also avoided the use of the sexual terminology, carrying this principle so far as to make some parts of his book vague to one who does not understand the underlying mechanisms. His illustrations are apt and well chosen to make his book readable and easily understood. Humor also aids in holding the reader's interest. The chapter on will power is clever and very much to the point.

In all of his formulations of psychological principles, Mr. Ralph is strictly Freudian and shows a wide knowledge of psychoanalytic literature.

The chief defect of the book is that in his attempt to avoid discussing the sexual the author has failed to make entirely clear the underlying principles of mental conflicts.

Whether the book will enable persons unfamiliar with psychoanalysis to analyze themselves is doubtful, for the psychic censor does not readily allow the return of the repressed material into consciousness. It will, however, give many persons a glimpse of the vastness of the unconscious and the great importance of psychoanalysis in studying mental phenomena. Its popular style will attract a class of readers who would never essay the more technical works on psychoanalysis. Altogether the book will aid the great work of mental hygiene.

C. R. PAYNE, M.D., Wadhams, N. Y.

METHODS AND RESULTS OF TESTING SCHOOL CHILDREN, MANUAL OF TESTS, USED BY THE PSYCHOLOGICAL SURVEY IN THE PUBLIC SCHOOLS OF NEW YORK CITY, INCLUDING SOCIAL AND PHYSICAL STUDIES OF THE CHILDREN TESTED. By Evelyn Dewey, Emily Child, and Beardsley Ruml. Published by E. P. Dutton & Company, New York, 1922.

This book is the first published result of a program of testing that includes a study of the mental, social, and physical conditions of a group of children. With the present tendency to base school procedure on the results of mental testing, sometimes done by half-baked, pseudoscientific students, such investigations as the one described will help determine whether mental tests can analyze and describe an individual or are merely devices for furnishing diagnosticians with material for observation.

The caution shown in the selection of test material, in the development of a technique of administration that will make the results valuable as a basis for determining what capacities have been measured and in the interpretation of results is most suggestive to the layman, especially the pedagogue, who wishes to organize school programs and courses of study that will develop the individual capacities of all children. This is shown in the homogeneity of the group tested. Norms are developed for that group. A norm should never be used for an absolute standard for rating an individual without consideration of what it represents. This is of especial importance from the school point of view with present tendencies.

The social and physical investigations are not so well done as mental because of limitations. Suggestions are given, however, of ways in which they might be carried on. The most suggestive thing is, that to be made valuable a program of testing can only be carried on by scientists working in connection with school people. Neither can work successfully without the other.

ROSE LEES HARDY.

AN ESSAY ON THE PHYSIOLOGY OF MIND, AN INTERPRETATION BASED ON BIOLOGICAL, MORPHOLOGICAL, PHYSICAL AND CHEMICAL CONSIDERATIONS. By Frances X. Dercum. Published by W. B. Saunders Company, Philadelphia and London, 1922. Price \$1.75. Pp. 150.

The author titles his book "An Essay on the Psysiology of Mind," and subtitles it an "Interpretation Based on Biological, Morphological, Physical and Chemical Considerations." To the reviewer such a title and such a subtitle would seem to indicate that the author was after all not dealing with the mind at all. The biological sciences are freely called upon to interpret the mind, but the mind itself seems to escape; it is not even interrogated; it slips out between biology and physics and chemistry and physiology just as in the olden days it slipped out of the broken pane in the window when the patient died. This is a book on the mind with nothing about the mind in it. It shows that inevitable tendency of certain types of individuals to reductive analysis. Everything must be expressed in terms of something lower or something simpler. Mind must be reduced to terms of physiology and physiology must be reduced to terms of chemistry and physics. There is an identification of the psychological and the physiological much to the disadvantage of the former and an identification which to the reviewer is pushed to unwarrantable extremes, as, for example, the absolute identification of mental and cortical (p. 126).

The reviewer wonders just exactly to what audience the writer is addressing his book. It is an interesting summary and correlation and association of a large number of biological facts and facts from other

departments of science, altogether too technical, however, for the novice and for the technically trained altogether too brief and sketchy, and then again for the latter class there can be no longer any satisfaction derived from seeing hysteria referred to as a neuropathy of degeneracy (p. 128).

The book is in a field with which the reviewer has great sympathy because he feels that it is of prime importance for the organicist and the functionalist to get together on some common basis and all such works as this help to that end. Dr. Dercum is essentially an organicist, and this book is a pronouncement from that side of the case. As such it will probably appeal more to the organicist than the functionalist, because for the latter it is still too concrete, too little psychological.

WHITE.

BI-SEXUAL LOVE. By William Stekel, M.D. Translated by James S. Van Telaar, M.D. Published by Richard G. Badger, Boston, 1922. Price \$6.00 net. Pp. 359.

For some time past translations of various of Dr. Stekel's writings have been appearing, formerly in journals, and more recently in book form. The present book is a translation of a portion of one of the volumes of the author's great work on the disorders of the instincts and the emotions which he is now writing. This great work is nothing less than an attempt to cover the entire field of the neuroses and psychoneuroses, and represents, therefore, an effort the magnitude of which one rarely sees equaled in medical authorship.

As is well known, Stekel is one of that early group of associates and pupils of Freud in Vienna, but already some years ago he broke away from the master and developed along his own individual lines, both as regards theory and practice. In his writings he therefore takes very little for granted, and demonstrates his own point of view with an extraordinarily rich case material.

The present volume is entitled "Bi-sexual Love," and is a study of those manifestations of the psychoneuroses which are traceable to the homosexual component. Stekel defends the thesis most ably that all persons are bisexual. It is therefore not exceptional, but the rule, to find evidences of the homosexual component. The question is not whether such a component is present, but how active and how important it is. This is the point of view of this book, and for those who are unacquainted with Stekel's theories or with psychoanalytic literature it will come as a considerable surprise that such conditions as satyriasis, nymphomania, and Don Juanism may be evidences of homosexuality.

The style of the book, with its rich case material and constant reference to actual experiences, makes fascinating reading. Perhaps no one who writes on psychoanalytic subjects wields so facile a pen as Dr. Stekel. While the facility of his style makes for interest, it is possible that it

also may lead the unwary to a belief that psychoanalytic methods are easier to apply than they really are. However that may be, Dr. Stekel's writings are well worth while reading. In fact, the informed psychoanalyst can hardly afford to neglect them, for whether he may or may not agree with his conclusions, he will find in the presentation of material much matter for thought and a wealth of suggestion. Dr. Van Teslaar's translation is to be commended. It is such a relief from some of the atrocities that we have to put up with.

WHITE.

EASY LESSONS IN PSYCHOANALYSIS. By André Tridon. Published by the James A. McCann Co., New York, 1921.

No doubt there is a field for popular medicine, that is, medical articles written for the lay public. Certain hygienic and prophylactic facts can doubtless be disseminated through the daily press with benefit, although perhaps the same information could be dispensed more certainly in other ways. But one objection to the method is that the type of mind which finds its pabulum in special newspaper articles is not particularly likely to find any attraction in the quiet and logical presentation of medical facts. Thus, an article on fresh air would be passed carelessly by, but the miraculous rejuvenation of an ancient Don Juan by goat glands is eagerly read by the multitudes. And of course medicine does not progress by chamois-like leaps from peak to peak, but by a slow and painful ascent, halting here and there, retracing the path and even abandoning it altogether to seek a fresh one.

It has long been recognized that too much knowledge of his own pathological processes is likely to focus a patient's attention upon himself and actually retard his recovery. True as this is in general medicine, it is almost an axiom in mental medicine, especially in psychoanalysis. We have all had experience with the patient who comes to the analyst, conversant with all the literature of the subject, who compares mentally his recollection of the authorities he has read with what he is told. Much literature has sprung up, apparently intended for such persons.

Dr. Tridon possesses to an admirable degree the faculty for taking the work of other men and expressing it in simple terms. Thus in the present volume he has mixed together Freud, Jung, Adler, and Kempf, and reduced the result to fluent journalese. He has thus produced a primer of psychoanalysis that will no doubt decorate the library tables in many an inland Greenwich Village.

Tridon is essentially a showman. In a fluent, easy style he exhibits a few sleight of hand tricks of analysis, just enough to whet the appetite, and then invites the neurotic to step into the main tent where for an advance payment his own case can be treated. Twelve books are mentioned to the student as indispensable; four of them are by Tridon.

On the cover slip he is modestly referred to as "the best known psychoanalyst and writer on psychoanalysis in the United States." We also have it on no less an authority than one of Mr. Hearst's newspapers that he is "the foremost authority on psychoanalysis in the United States."

LIND.

TWELVE ESSAYS ON SEX AND PSYCHOANALYSIS. By Wilhelm Stekel, M.D., of Vienna; translated by S. A. Tannenbaum, M.D., of New York. Published by The Critic and Guide Company, New York, 1922. Pp. 320.

This book consists of a number of essays by Dr. Stekel, which have been translated by Dr. S. A. Tannenbaum, of New York, and accumulated in book form.

Dr. Stekel is probably the most voluminous of writers on the subject of psychoanalysis. The amount of material which he puts forward is stupendous, and it is supported with a wealth of cases scattered throughout his discussions. In many respects Dr. Stekel is also the most delightful of psychoanalytic writers. He makes his subject intensely interesting, and his comments, his conclusions, and his aphorisms sparkle throughout and challenge the thought of the reader. One cannot afford to deny himself the pleasure of reading Dr. Stekel's writings nor the profit of pondering on what he says.

Almost without exception his approach to the various subjects with which he deals is original and stimulating. His essay on sexual abstinence and health, for example, is a case in point. His general proposition is that there is no such thing as sexual abstinence. The term is a misnomer and has been wrongfully applied to sexual continence, which is a very different thing from abstinence, for the continent individual is, at least frequently, if not always, beset by the most vivid sexual phantasies. St. Anthony may have been continent, but from this point of view would hardly be considered to have accomplished abstinence, for sexuality is not a matter of the body alone, but perhaps much more significantly of the mind. Whereas abstinence in the sense of continence may be a reaction against eroticism so that there is a chastity of eroticism, there is also, in Dr. Stekel's opinion, an eroticism of chastity whereby the chaste individual not only gets satisfaction from his phantasies, but a distinct pleasure from yielding to his masochistic component.

In his essay on the will to sleep we find the interesting observation that we sleep in order that we may dream. The dream gives the primitive man within us his opportunity to come upon the stage, and that is what we want. It is interesting to note that in this essay Dr. Stekel speaks of hysteria as resulting from suppressed sexual desires, whereas epilepsy results from the suppression of criminal desires. This is in harmony with Dr. Stekel's emphasis here and elsewhere upon the latent

criminalistic tendencies of the unconscious. The will to sleep, Dr. Stekel believes, is a powerful hypnotic. Other interesting points of view are found in his essay upon the masked piety of the neurotic, in which he says that all neurotics are religious, that they are ashamed of their piety, and as a result of their feeling of inferiority they suffer from a secret delusion of grandeur which he terms "the great historic mission."

Suicide he believes to be in the nature of a punishment which the departing one inflicts upon himself—the principle of retaliation. No one kills himself who does not wish to kill someone else, or at least wish the death of someone else, which has its origin in the desire to punish the parents or their surrogates. He speaks of chronic suicide by a series of renunciations, such as refusal of food, exposure to cold, and infection. Masturbation comes in here, because of the general belief that it tends to shorten life, and in this way acts to atone for the pleasure which it gives. One might go on and give interesting excerpts from these most interesting essays. I will add only one other. In his essay on abstinence I have already said that Dr. Stekel believes that abstinence becomes a pleasure because it is a yielding to the masochistic component. In speaking of these abstinent ones and how the original pain of abstinence becomes transformed into a pleasure because of the masochistic tendency, Stekel says: "How interesting these ascetics think themselves in their sweet melancholy! They convert the act of renunciation into an erotic act. Yes, eroticism is a second King Midas. Everything that comes in contact with it, be it by way of attraction or repulsion, is converted into gold, *i.e.*, into libido (pleasure)."

WHITE.

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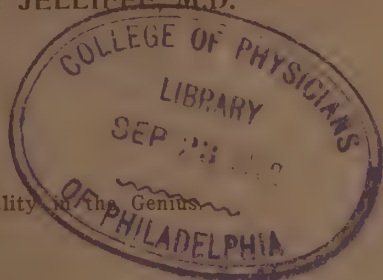
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